The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 3.—WHOLE NUMBER 1095.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8½ " 4½
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for March.

14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. Annunciation of the B. Virgin Mary.
28. Fifth Sunday in Lent.

APRIL.

4 Sunday before Easter.
5 Monday before Easter.
6 Tuesday " "
7 Wednesday " "
8 Thursday " "
9 GOOD FRIDAY. [Proper Psalms for the day.]
10 Easter Even.
11 EASTER DAY. [Proper Psalms for the day. Anthem instead of the *Venite*.]
12 Monday in Easter Week.
13 Tuesday in Easter Week.
18 First Sunday after Easter.
25 Second Sunday after Easter. St. Mark the Evangelist.

Poetry.

For the Churchman.

The Cross.

A thing of double purpose is the Cross;
A two edged sword—it hews down, or it saves;
A spar—it rescues when wild tempests toss;
A rock—it wrecks, and sinks beneath the waves.

It is of life, a savor unto life;
It is of death, a savor unto death;
It leads the van, in fierce and bloody strife;
It calms the soul, ruffled by passion's breath

What has no root, is burned up by its rays;
What has deep root, is sheltered by its shade;
Where faith is not, it blinds by its bright blaze;
Where faith is strong, by it the soul is stayed.

It tortured ONE with direst throes of pain;
Itself, with the life-blood of ONE it laved;
That all repose in Paradise might gain;
That all from death and torment might be saved.

To thee, O most amazing Cross, we cling;
Thy shame, and thy sharp nails we ask to feel:
Thou dost, solution of all mysteries bring;
Thou art the knife, that probes, that it may heal.

A. M.

Rectory—St. James the Less,
Falls of Schuylkill, Pa.
Lent, 1852.

Selected Matter

From the London Evening Journal of January 26.

The Bishop of Exeter on the Necessity of Episcopal Ordination.

Concluded.

"But within these few days, two other documents have been made public. 'The Devon and Cornwall Church of England Protestant Association' has addressed the Archbishop in a strain of thankful 'congratulation on his Grace's recognition of the orders of those foreign Protestant ministers, who, though not episcopally ordained, yet agree with the United Church of England and Ireland, in holding those essential doctrines which are necessary to everlasting salvation;' and his Grace has answered by thanking him for an 'address which testifies the agreement of the members of that association with the sentiments which he has been recently known to express concerning the orders of foreign Protestant ministers.'"

What these "doctrines" are is clearly a point which it is important to ascertain; but, before he proceeds to the investigation, the Bishop asks a pregnant question!

"What are the orders which unepiscopally-ordained ministers are recognized as having received? The Church, in which we are bishops says—and we have over and over again said, and have made every one whom we ordain, or admit to minister, over and over again say—that Scripture, as well as all Christian antiquity, tells us that 'from the Apostles' time there have been three orders of ministers in Christ's Church, bishops, priests, and deacons.' Have there been any more? Even the Church of Rome admits that from the Apostles' time there have been only these three; though it has of its own authority created four others. Do those who recognize order not conferred by Bishops mean any one of these three? If not, they follow Rome in creating an order unknown to Scripture."

No one will deny that the first case which the Bishop of Exeter puts of agreement, or *vice versa*, with the United Church of England and Ireland, is or is not to the point; for it affects the question of the validity of the "orders" of a body from which one no less intimately connected with the question which gave rise to Gawthorn interference than Dr. Merle d'Aubigne himself professed to have received them.

"Let me put the case of Dr. Merle d'Aubigne the most prominent, and certainly not the least estimable, of the foreign Protestant ministers who accepted the invitation to visit England last spring. Before, however, I proceed to say what I deem it my duty to say respecting this gentleman, let me gratify my own feelings by expressing the very sincere respect which I entertain for him. He is a man who testified the firmness of his belief in the divinity of our blessed Lord by separating from the body in which he received what he considers holy orders, because that body, 'The venerable Company of Pastors in Geneva,' in 1817, forbade those who were ordained 'to preach about the union of the Godhead and Manhood in Christ, about original sin, about grace, and about predestination;' and it was in that very year, as he tells us himself, that 'he was consecaated at Geneva, to the ministry of the Word of God.'

"Now, had 'the venerable company' who proscribed the preaching these doctrines—which we hold to be necessary to salvation—the power of 'consecrating to the ministry of the Word of God?' or had it not? If it had, then was Dr. Merle d'Aubigne truly ordained; but so likewise have been all others who, unlike him, have adhered to the infidelity of the body which ordained them; they too must be recognized as ministers of the Church of Christ. If it had not, then Dr. Merle d'Aubigne has not received holy orders, and he is not in the number of those whom his Grace the Archbishop has been 'providentially led' to recognize as such."

Of Geneva altogether, Mr. Laing, a strict Presbyterian of the Free Kirk, writes:

"Geneva, the seat and centre of Calvinism, the fountain-head from which the pure and living waters of our Scottish Zion flow, the earthly source, the pattern, the Rome of our Presbyterian doctrine and practice, has fallen lower from her own original doctrine and practice, than ever Rome fell Rome has still superstion: Geneva has not even the semblance of religion."

And some years before the present Bishop of Calcutta had told us:

"At Geneva, however, things I am told, are much worse. The decline in religion began there about eighty years back, when the subscription to the formulary of the Swiss Reformers—the noble and most scriptural Helvetic Confession—was abolished; next the Catechism of Calvin was done away with; lastly a *reglement* was issued about six years since, drawn up with great caution, but plainly intended to prevent the ministers from preaching explicitly and fully on the divinity of Christ, original sin, grace, and predestination; the three former of which articles contain the very sum and substance of the Gospel. Thus, from being the flower of the Reformed Churches, Geneva has fallen into the gulf of Deism and Socinianism."

True, Dr. Merle d' Aubigne has saved himself from this vortex; but what his agreement with the Church of England is his letter to the Archbishop of Canterbury, published last summer, abundantly shows:

"But enough of Dr. Merle D'Aubigne and the Calvinistic section of our late visitors. I turn to the Lutherans. Were any of the 'Evangelical church of Prussia' present at the recent colloquies, whether at Lambeth or elsewhere? Of the last-named body we are not altogether without information. It owes its existence to an illustrious Prince, the late King of Prussia—one who in this, as in every great act of his life, sought to promote the best interests of his people.

"In the first results of this bold expedient to combine his Protestant subjects in the unity of a name, the King was not disappointed. Of 8,950 congregations, 7,750 were reported to have joined the union; but in order to complete the object and to secure its continuance a new ritual and liturgy was needed. This was supplied by the labors of 'the spiritual counsellors of His Majesty's Minister of Spiritual Affairs, and of his Majesty's Consistory of the Province of Brandenburgh.' In executing their task, these venerable persons proceeded not on any doctrinal principles whatsoever, but actually based the whole measure, (at least in the most important particular,) on the negation, or rather elimination, of the distinctive articles of both the great denominations. The main difference between Lutheran and Calvinist is, I need not say, in their doctrine on the Lord's Supper; the Lutherans believing in the presence of the body and blood of Christ consubstantially with the consecrated elements, and the corporal reception of them by the communicants; while the Calvinists regard the elements, even when consecrated, as mere signs or symbols; and the Liturgies of both marked their respective tenets by the terms in which the consecrated elements were presented to the communicants. But the new United Evangelical Church was supplied with a form of 'holding the commemoration feast of our Lord Jesus Christ,' which made the Sacrament to be no Sacrament. In other words, contrary to the usage of all Christian antiquity, there is no consecration of the elements, and the words of our Lord are recited as a narration, in delivering them to the recipients: "The Lord said, Take and eat,' &c.

"So much for the *agenda* of the new Evangelical Church. With regard to the *credenda*, the three Catholic creeds are, I believe, included in the symbolical books, but the recital of them is not a part of the public worship; and in the Apostles' Creed, instead of 'I believe the Holy Catholic Church,' is substituted, 'I believe one Holy Universal Christian Church.' So recently as in the year 1847, the Prussian General Synod, at a meeting held on the 1st of August in that year, is said to have determined, by a majority of forty-nine to seventeen, '*not* to require candidates for orders to sign the Apostles' Creed."

The Foreign Aid Society briefly gives the religious condition of Protestant France in a publication of the date of 1841:

"'The consistorial Churches were re-organized without a creed, and, in most cases, without any formulary whatever; but as inquiries were made it was gradually discovered that the great body of the salaried pasteurs was infected with the neologism of Germany and the infidelity of the age of Louis XV.; it was hardly possible to find twenty pasteurs who confessed the doctrine of the Trinity and the Atonement. At this time the established (that is, the State-paid) Protestantism of France is for the most part Socinianism; and therefore it is not to be wondered at, that the orthodox minority should feel anxious either to reform the majority or to recede from it. Such, however, has been the progress of orthodox doctrines, that within the last ten years the Trinitarians have received an acquisition of more than 100 pasteurs, making in all an estimated number of 150 out of the 404 who faithfully preach Jesus Christ and Him crucified, and whose lives adorn the doctrine of God their Saviour.' So much for the reformed; it is added, 'the Lutheran pasteurs, with a few exceptions, are neologists or Socinians.'"

In conclusion, the Bishop makes some appropriate and sensible remarks upon the policy of last year, which seemed like inviting those pastors to come to England, and intercommunicate with us, only to send them away again with a snub and a refusal.

"Upon this, I ask, was it fair to these foreigners—still more, was it consistent with faithfulness to our own Church—to leave them in a state of such complete delusion? Ought they to have been suffered to quit our shores in the belief that it was 'the law of the land' only which prevented the Archbishop of Canterbury and the two highest in rank of his provincial bishops from gratifying their own wish to receive these foreign Protestant ministers on terms of perfect equality with our own clergy? Why were they not told that the real obstacle is, our Church itself, its Ordinal, its Articles, its Canons? that the Act of uniformity only adds the sanction of temporal penalties to guard the Church's law? Above all, why was the precious opportunity flung away of telling those, of whom not a few came hither, we must hope, in a spirit of meekness and love—that the sure way of 'holding the unity of the Spirit in the bond of peace' is to return to those primitive and apostolic orders, which their forefathers were, it may be, compelled to relinquish, but which we would tender to them in all earnestness, 'not that we have dominion over their faith, but would be helpers of their joy'?"

We feel that we have quoted somewhat at length; but, interested as we are in the question under discussion, we could not resist borrowing largely from so complete and logical a *resume* of it. We trust that the considerations which it advances will serve as incentives to those who are desirous to see those countries blessed with a true apostolic ministry, while they show how spurious and unreasoning is the liberalism which seeks to establish a parity between these pastors and ministers and the bishops, priests, and deacons, of the Universal Church. And, in conclusion, we cannot but congratulate the Church in receiving at the Bishop of Exeter's hands this important vindication of her doctrine and position—a vindication as sound and inflexible in principle as it is temperate and moderate in expression.

Trial of the Rev. Oliver S. Prescott.

The following correspondence has been passed between the Rev. Mr. Prescott and Bishop Eastburn since the former trial.

RT. REV. AND DEAR SIR:—As you have pronounced against me a sentence of suspension from the ministry, for six months, for failing to appear before a Court of Presbyters, appointed for my trial, I hereby apply for a trial in pursuance of the provisions of the canons of your Diocese.

In Christ very faithfully your servant.

OLIVER S. PRESCOTT,
Staniford st., Nov. 17th, 1851.

Rt. Rev. Dr. Eastburn.

—

BOSTON, Dec. 12, 1851.

Reverend Sir:—Whereas you were duly presented according to canons I. and II. of 1846 of this Diocese, for certain offences specified in the Presentment of the Standing Committee, a copy of which is hereto annexed, and after having had due notice you failed and neglected to appear before the Court of Presbyters appointed for your trial, not having been prevented by sickness or other sufficient cause; and whereas the 2d section of the said second canon provides in such case that a clergyman so failing and neglecting to appear, "shall be suspended from his clerical functions for the term of six months, and if during that period he shall not apply for a trial he shall then be degraded from the ministry," and in conformity therewith you were suspended from the exercise of your clerical functions for six months from the 3d day of July; and whereas you have now within said period of six months, to wit, on the 17th day of Nov., 1851, applied for a trial in conformity with said canons,—I hereby nominate the following named nine Presbyters of this Diocese, entitled to seats in the Convention, and not being parties to this Presentment, nor witnesses in the case, from which you are to select five, in conformity with said canons, to constitute an Ecclesiastical Court for your trial on said Presentment; to wit, The Rev. S. Fuller, D. D., the Rev. Isaac W. Hallam, the Rev. Geo. Packard, the Rev. D. L. B. Goodwin, the Rev. E. F. Slafter, the Rev. J. H. Clinch, the Rev. Wm. R. Babcock, the Rev. John Wayland, D. D., and the Rev. T. W. Snow.

MANTON EASTBURN,
Bishop of the Protestant Episcopal Church in the Diocese of Massachusetts.

The Reverend Oliver S. Prescott.

—

Rt. Rev. Sir:

I have received your letter of the 12th inst., containing a copy of the former Presentment, and a list of nine Presbyters, from which I am to select five, who shall constitute the Court.

On looking over the list, I find that four of the persons nominated were members of the last Court. This Court has pronounced a sentence against me for contumacy; and you are aware, that unpleasant collisions occurred between the Court and myself and my Proctor, and that I have charged the Court with injustice and partiality, and placed my protest against their conduct on the files of the diocese, in an official letter to yourself, and done the same in print before the public. This accusation and this known public issue between these gentlemen and myself, on a point of conduct, it may well be supposed, would not tend to put them in a state of feeling towards me and my counsel, fitted for an impartial exercise of their duty, especially as they, like myself, probably never suspected that they would be a second time called upon to act as my judges.

Of the remaining four, three are gentlemen who were nominated by you for the first Court, and declined by me, re-nominated by you for the second Court, and withdrawn upon my suggestion that by such a re-nomination you limited my choice, you saying at the time that the objection had not occurred to you. This pressing them upon me for the third time, is still more objectionable.

The Canon in placing the power of nomination upon the Bishop, assumes, doubtless, that the small privilege of selection left to the accused will be exercised upon an array of uncommitted, and unprejudiced men, to whom no known objection exists. I cannot but protest, therefore, against a nomination containing four names, which I could challenge for cause in any civil tribunal, and three more whom I have twice declined to accept.

But notwithstanding these undeniable objections, things similar in their nature have so constantly occurred in the course of the proceedings against me, that I despair of correcting the evil, and shall submit to it, simply recording my protest, for the benefit of any who may come after me.

I therefore select as my judges the Rev. John Wayland, D. D., the Rev. J. H. Clinch, the Rev. E. F. Slafter, the Rev. Geo. Packard, and the Rev. Isaac W. Hallam.

Allow me to add a request that the trial may be appointed at as early a day as practicable.

OLIVER S. PRESCOTT,

Boston, Dec. 18th, 1851.

To the Rt. Rev. Dr. EASTBURN.

—

Rt. Rev. Sir:

Permit me very respectfully to call your attention to the fact that nearly three weeks have passed since I made answer to yours of the 12th ultimo; and under protest for reasons there stated, waived all objections thereto, and selected a Court for my trial. As I am here awaiting further proceedings, this delay on your part is a very great inconvenience.

OLIVER S. PRESCOTT.

Staniford street, Jan. 5th, 1852.

To the Rt. Rev. Dr. EASTBURN.

—

(Copy.) Boston, Jan. 8th, 1852.

Reverend Sir:

The Court which has been duly constituted for your trial on the Presentment of the Standing Committee of this Diocese, dated March 3d, 1851, will meet at the Sunday School room of Trinity Church, Boston, on Tuesday, the 10th day of February next, at 11 o'clock in the forenoon.

MANTON EASTBURN,
Bishop of the Protestant Episcopal Church of the Diocese of Massachusetts.

The Rev. O. S. PRESCOTT.

THE TRIAL.

FIRST DAY. Tuesday, Feb. 10, 1852. The Court assembled at the Vestry room of Trinity church, Boston, at 10 o'clock A. M. It was composed of the following Presbyters:

Rev. John Wayland, D. D., Rev. J. H. Clinch, Rev. E. F. Slafter, Rev. J. W. Hallam, Rev. George Packard.

Dr. Wayland was appointed President, and the Rev. Justin Field, Secretary.

The letter of Commission from the Bishop was read, and proof made of the due citation of the Rev. Mr. Prescott.

Prayers were then read by the President.

George W. Brown, Esq., appeared as proctor for the Standing Committee, and Richard H. Dana, jr., Esq., for the Respondent.

The Presentment was then read.

PRESENTMENT.

To the Right Reverend Manturn Eastburn, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Massachusetts.

We, the Standing Committee of the Diocese of Massachusetts, having received information, in writing, of certain offences hereinafter more particularly set forth against the Reverend Oliver S. Prescott, a Presbyter of this Diocese, and having thereupon proceeded to a preliminary consideration of the case, as the Canon provided in this behalf requires, do hereby present the said Oliver S. Prescott, Presbyter, as aforesaid, pursuant to the Canon aforesaid, entitled, "Of proceedings in the case of a Minister, not being a Bishop, accused, by public rumor or otherwise, of offences for which he may be tried," for that he has been guilty of preaching, inculcating, and defending certain heretical doctrines, which are not held nor allowed by the Protestant Episcopal Church in the United States of America, but are condemned by the standards of said Church as wrong and unsound, such preaching, inculcating, and defending of said heretical doctrines being to the detriment of religion, the scandal of the Church, and the great injury of the cause of Christ.

We, the Standing Committee, pursuant to the canon aforesaid, further present the said Rev. Oliver S. Prescott, for that he has adopted and practiced and, encouraged others to adopt and practice, certain forms, acts, and ceremonies, which the said Church does not allow, and which are contrary to her teachings and standards, evil in their tendency, to the prejudice of the Gospel, and the peril of souls.

And the Standing Committee aforesaid do further present, in pursuance of the canon aforesaid, the said Rev. Oliver S. Prescott, for that he hath violated the constitution of the Protestant Episcopal Church.

And in pursuance of the canon aforesaid, the Standing Committee aforesaid do further present the said Rev. Oliver S. Prescott, for that he hath been guilty of "immoral conduct," in that he hath violated his ordination vows.

Of which offences the said Rev. Oliver S. Prescott has been guilty at divers times and places during his residence in this Diocese, which commenced on or about the first day of January, in the year of our Lord eighteen hundred and forty-nine, and has thence continued to the present time. And thereupon we, the Standing Committee, do more especially charge and present the said Rev. Oliver S. Prescott, of the said offences, in manner and form following:—

CHARGE I.

The said Rev. Oliver S. Prescott has preached, taught, and inculcated, during the period of his residence in this Diocese, as aforesaid, the doctrine that the Virgin Mary, the mother of Jesus Christ, is a lawful object of religious worship by Christians.

Specification 1.—He has openly preached, taught, and inculcated the doctrine of the immaculate and sinless character of the Virgin Mary; to wit: in the Church of the Advent, in the city of Boston, on some occasion of public worship, which the Standing Committee at this time are unable particularly to specify; and in Christ Church, in the city of Cambridge, on or about the third Sunday in June, in the year of our Lord eighteen hundred and fifty; and in the city of Boston, on or about the twelfth day of July in said year, and at divers other times and places, which times and places the Standing Committee are unable at this time more particularly to specify.

Specification 2.—He has, at the several times and places mentioned in the last preceding specification, openly preached, taught, and inculcated the doctrine of the immaculate and sinless nature of the Virgin Mary.

Specification 3.—He has taught and inculcated, in private conversation with, and in presence of, divers persons, the doctrine that prayers may lawfully be addressed to the Virgin Mary; to wit: in the city of Boston, on or about the twelfth day of July, in the year of our Lord eighteen hundred and fifty; and at divers other times and places, which the Standing Committee are unable at present more particularly to specify.

CHARGE II.

The said Rev. Oliver S. Prescott has, within the period of his residence in the city of Boston, as aforesaid, taught and inculcated the doctrine, that auricular confession to a priest, on the part of members of this Church, is proper, and allowable, and profitable.

Specification 1.—He has taught and inculcated this doctrine of auricular confession in private conversations, at divers times within the period stated in the Second Charge aforesaid, and at divers places, which the Standing Committee are unable, at this present time, more particularly to specify.

He has acknowledged and admitted that he had taught this doctrine of auricular confession, in private conversation; to wit: in the city of Boston, in the study of the Rt. Rev. Bishop Eastburn, on or about the twelfth day of July, in the year of our Lord eighteen hundred and fifty.

Specification 2.—He has, at the times and places, and in the presence of the persons in the last specification above mentioned, taught and inculcated, that the practice of auricular confession, mentioned in the second charge aforesaid, is a Christian duty.

Specification 3.—He has, at the several times and places, and in the presence of the persons last above mentioned, taught and inculcated that the practice of the said auricular confession was a privilege and a benefit to Christians, and has encouraged others in the use of the same.

Specification 4.—He has, at divers times during his residence aforesaid, himself practised auricular confession to a priest, and particularly to the Rev. John M. Forbes, D. D., a Presbyter of the Diocese of New York, now a Romish priest in the city of New York, which auricular confession he made to the said Forbes, priest as aforesaid, at divers times and in divers places, which the Standing Committee are unable at this time more particularly to specify.

Specification 5.—He has, at divers times, within the period named in the second charge aforesaid, allowed divers members of this Church to make personal and private confession of their sins to him, receiving such confessions in his office of Presbyter, in a manner not allowed nor sanctioned by the Church, but contrary to the usages and doctrines of the same, which divers times and persons the Standing Committee are unable at this time more particularly to specify.

CHARGE III.

The said Rev. Oliver S. Prescott has taught and inculcated the doctrine, that Priestly Absolution in connection with and upon Auricular Confession is profitable and desirable to the individuals, and allowable by the Church.

Specification 1.—He has, during his residence in this Diocese aforesaid, and acting in his office of Presbyter of this Church, pronounced private absolutions of sin on occasions and under circumstances not contemplated by this Church, and contrary to the established usages and customs of the same, in the case of divers persons, at divers times, in the city of Boston, which persons and times the Standing Committee are at this time unable to specify.

Specification 2.—He has, during the period of his residence aforesaid, himself made and practiced auricular confession to, and thereupon received priestly absolution from, a Presbyter of the Church of the Diocese of New York, to wit: the Rev. John M. Forbes, D. D., now a priest in the Romish Church, at divers times, and in divers places, which the Standing Committee are unable at this time to specify.

Specification 3.—He has, within the period last aforesaid, at Boston, encouraged and permitted divers members of this Church to receive private absolution at his priestly hands, at one or more times and places, which the Standing Committee are not able at this time to specify.

Specification 4.—He has, during the period last aforesaid, in the study of the Right Rev. J. B. Fitzpatrick, Bishop of the Roman Catholic Church in the city of Boston, in the presence of divers persons, acknowledged and admitted that he was in the practice of receiving auricular confession of sins from members of the Church, which admission the Standing Committee allege to be true.

Specification 5.—He has, during the period last aforesaid, and in the place last aforesaid, acknowledged and admitted, that he had pronounced priestly absolution in connection with and upon auricular confession, which admission the Standing Committee allege to be true.

Specification 6.—He has, at the time and place last aforesaid, admitted, that the form of words which he employed in pronouncing said private absolution is the form used by the priest of the Church of Rome, in pronouncing absolution on occasions of auricular confession, which admissions the Standing Committee allege to be true.

CHARGE IV.

The said Rev. Oliver S. Prescott has violated the constitution of the Protestant Episcopal Church in the United States.

Specification 1. He has, during his residence in this Diocese, and in the city of Boston, and in divers places, at divers times, within the period aforesaid, openly declared in substance, that the thirty-nine articles of this Church were worthless, and of no binding obligation on him.

CHARGE V.

The said Rev. Oliver S. Prescott has been guilty of "immoral conduct," in that he has violated his ordination vows.

Specification 1.—He has, during his residence aforesaid, and in the city of Boston, at the times and places mentioned in the first specification under the fourth charge, declared in substance, that the thirty-nine articles are not binding upon him, as the doctrines of the Protestant Episcopal Church in the United States of America.

All which matters and things, so charged and specified, were and are true, as the Standing Committee allege.

And therefore the Standing Committee do, in pursuance of their official duty in such cases, respectfully request you, the said Right Rev. Bishop of the Diocese of Massachusetts, to institute proceedings against the said Rev. Oliver S. Prescott, under the Canon aforesaid, and also under the Canon of this Diocese, entitled, "Of the Trial of a Clergyman, not being a Bishop," to the end that the said Rev. Oliver S. Prescott may be legally tried upon the charges and specifications aforesaid, in vindication of the honor of true religion, and the purity of the Church of Christ

Given under the hands of the said Standing Committee, at Boston, the third day of March, in the year of our Lord eighteen hundred and fifty-one.

GEORGE M. RANDALL,
ALEXANDER H. VINTON,
JOHN WOART,
OTIS DANIELL,
G. M. DEXTER,
WM. RAYMOND LEE.

MR. PRESCOTT'S ANSWER TO THE CHARGES OF THE STANDING COMMITTEE.

Answer of the Rev. Oliver S. Prescott to the Presentment made against him by the Standing Committee of the Diocese of Massachusetts, on the third day of March, in the year of our Lord eighteen hundred and fifty-one.

Not waiving his objections to the errors of form and substance in said presentment, and in the several charges and specifications thereof,

The said Oliver S. Prescott doth respond thereto as follows:

CHARGE 1.—To charge the 1st, he excepts that the term "object of religious worship" is a term of uncertain signification, and prays the judgment of the court that he is not bound to answer thereto.

Specification 1. To specification 1st, he answers that at the Church of the Advent in Boston, on the twenty-fifth Sunday after Trinity in the year of our Lord eighteen hundred and forty-nine, he preached a sermon from the text "The harvest is past, the summer is ended, and we are not saved," in which he addressed various classes, on their various duties, and spoke of the Virgin Mary as a pattern for parents, and used the words—"Parents cannot read too often, nor meditate too much upon the inspired history of the Incarnation. It is the history of a sinless parent and a sinless child." He believes this to be the passage to which the specification refers. He says that the Rector of the said Church objected to the use of the term, "sinless parent and sinless child," as liable to be misunderstood or misrepresented, although he admitted that in connection with the Incarnation, in her capacity and office as "parent," she was sinless, and suggested that the difficulty might lie in the use of the same epithet to the Mother as to Jesus.

The Respondent says, that he did preach the same sermon in Christ's Church, in Cambridge, at the time specified and to meet the said objection, he used the phrase, "Sinless Mother and Holy Child."

And he says he conversed with the Rector of said Church in Cambridge on the subject, and the said Rector admitted that, as a parent, the Mother of our Lord was without sin, yet advised the discontinuance of the entire phrase as liable to misconception.

And he says that in a private conversation with the Bishop of that Diocese, on or about the 12th day of July, A. D. 1850, the said Bishop admitted that the said passage from his sermon, as connected with the Incarnation, and as applicable to the office of the Virgin Mary as the parent of our Lord, was a correct expression, yet said that he should have misunderstood it as other persons have. That in consequence of these several conversations, being led to believe that the phrase might be misunderstood, he has never since used this phrase, but has omitted it in preaching this sermon, although he thinks the objection is unreasonable.

And he denies that at any of the time or times set forth in this specification, he has taught, preached, or inculcated any doctrine respecting the immaculate and sinless character of the Virgin Mary, except as above pleaded. But says that in said sermon he intended to preach the sinlessness of the Virgin Mary in her office of parent, and therefore used the terms above set forth in connexion with the subject of the Incarnation.

And he denies having preached or inculcated any doctrine on this subject on or about the 12th day of July specified to the best of his recollection and belief. But he remembers that on or about that day he had a private conversation with the Bishop of this Diocese, as his Ecclesiastical Superior, on the subject of his said sermon among other things, which conversation he protests is not a subject of presentment as a preaching or inculcating of doctrine.

And he prays judgment of the Court that he is not bound to answer to the other allegations in this specification, as not being sufficiently certain as to time, place and circumstance.

Specification 2. He denies that he has preached and inculcated the doctrine of the immaculate and sinless nature of the Virgin Mary, as set forth in this specification.

Specification 3. He excepts to the allegations of "divers other times and places," as not sufficiently certain, and he says that he held a conversation as set forth in his answer to Specification 1st, on the subject of his said sermon, and he protests that said conversation is not a subject of presentment, as a preaching or inculcating of doctrine.

CHARGE II.—He excepts to the said charge, because the term "Auricular Confession to a Priest," is not sufficiently definite.

Not waiving his said exception, he says he has preached that it is proper, allowable, and even profitable for members of this Church to confess their sins to a Presbyter of the Church. But he says, that he has not preached or inculcated that the Church requires its members so to do, but the Church invites and advises them so to do, if they cannot otherwise quiet their consciences.

Specification 1. To the first of this specification he excepts as not sufficiently certain. To the rest of the specification he excepts as not being an allegation of any offence.

Specification 2. He says that of the time and place set forth in this specification, he had a private conversation on said subject among others, as pleaded in his answer to Specification 1st under Charge 1, and he protests that said conversation is not the subject for a Presentment as a preaching or inculcating of doctrine. To the rest of this specification he excepts, as not sufficiently certain.

Specification 3. To this specification he makes the same answer as to the preceding.

Specification 4. He says that he has made confession of sins to the said Rev. John M. Forbes. That said Forbes was then a Presbyter of this church, and that the respondent made such confession to him in his character as such Presbyter. And the respondent says that said acts were not done in this Diocese, nor while the respondent was canonically resident therein.—And he denies that he has made confession to said Forbes since he has ceased to be a Presbyter of this Church, if the specification doth so charge.

Specification 5. He excepts to this specification for want of certainty in setting forth the nature of the offence as well in respect to time and place.

CHARGE III. He excepts to charge the 3d, as not sufficiently certain in setting forth the nature of the offence as respects the term, "priestly absolution in connection with and upon auricular confession."

Not waiving his exception, he says that he has taught and inculcated that a Priest of this Church has authority to pronounce absolution to persons who truly confess their sins and are penitent; and that such confession with contrition, and such pronouncing of absolution, are profitable and desirable to individuals, and allowed by the Church, according to the sentence actually used by the officiating Bishop at the Ordination of the Respondent, "receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Specification 1. To this specification he excepts, as not setting forth the offence with sufficient certainty.

Specification 2. He says that he has made confession of sins to the Rev. John M. Forbes, in the manner set forth in his answer to specification 4, under charge II, and not otherwise, and that at such times, the said Rev. J. M. Forbes has pronounced absolution to him.

Specification 3. To this specification he objects as not sufficiently certain.

Specification 4. To this specification he objects as not being a proper allegation of any offence.

Specification 5. To this specification he excepts as not being a proper allegation of any offence.

Specification 6. To this specification he excepts as not being a proper allegation of any offence.

CHARGE IV. To this charge he excepts as not sufficiently certain as to time, place and circumstances.

Not waiving his exception, he says that he has never made the declaration therein contained.

CHARGE V.—To this charge he excepts as not sufficiently certain either in alleging the offence, or as to time, place and circumstances.

Specification 1. He excepts to this specification as not sufficiently certain as to the time, place and circumstances. Also because the specification does not sustain the charge of "immoral conduct" in the sense intended by the Canons for the presentment and trial of Presbyters.

And the Respondent says that his canonical residence in this diocese, began on the 14th of November, A. D. 1849; and that he had actually resided in this Diocese from the month of September, 1849, by special leave of the Bishop, without letters dimissory, his canonical residence being in North Carolina, not having then determined to remain permanently in this Diocese.

[Signed] OLIVER S. PRESCOTT.

MR. DANA cited authorities as to the degree of precision required in allegations. Charges II and III he considered especially vague, the terms "auricular confession" and "priestly absolution" having no decided meaning. If simply private confession to a presbyter, and private absolution by him, be intended, let it be so stated. If it be intended to charge Mr. Prescott with teaching the Romish Sacrament of Penance, let that be so stated. As it stood, it was difficult to answer honestly. The prosecution might mean one thing, the respondent another; the Court might understand it in still another sense, and the Bishop differ from them all in his construction.

Specification 5 under Charge II, and Specification 1 under Charge III, he considered as especially objectionable. How could the respondent tell what was charged? What could limit the prosecution in their proof?

Specification 1 under Charge II, and Specifications 4, 5 and 6 under Charge III are mere exhibitions of evidence tending to prove the commission of an offence and not specifications of the offence itself. Charge V he characterized as an outrage on the defendant, a scandalous confounding of all distinctions of language and law.

Mr. Brown replied to Mr. Dana's argument at considerable length, insisting that the charges were made with all the precision requisite or possible, and were quite sufficient to inform the defendant and the world of the acts charged, that the objections were purely technical, and that where the defendant feared misconstruction he should annex explanations to his answers.

He explained Charges II and III as referring to, substantially, the Romish ceremonies and doctrine of Penance. He contended, too, that as the charges were founded chiefly on public rumor, without an opportunity to see the principal witnesses, the allegations were as exact as could be expected or required. Let the respondent come forward and state to the Court what his opinions and practices are on all these points.

The Court took time to consider the exceptions and adjourned.

SECOND DAY. Wednesday morning, Feb. 11, 1852. The Court met this morning, in the vestry of Trinity Church. The journal of yesterday was read. Prayer was read by the President.

Rev. Dr. Wayland, presiding, announced that the Court had considered the objections put in by Mr. Prescott's counsel yesterday afternoon, and ruled that the exception to the 1st specification of the 1st charge, was sustained, so far as related to the words, "and at divers other times and places, which times and places the Standing Committee are unable at this time more particularly to specify." The exceptions to the 3d specification of the 1st charge were sustained by the Court—as far as related to the words "and at divers other times and places, which the Standing Committee are unable at present more particularly to specify." The objection to specification 5, charge 2, was sustained, as far as related to *place* but not to *time*. The other exceptions were over-ruled.

The court adjourned for two hours, to enable the Respondent to answer the allegations which had been sustained.

On the re-assembling of the Court, Mr. Dana read the following amended answer.

AMENDED ANSWER.

CHARGE I.—To charge 1 he says that he is not guilty.

To specification 1, he further replies that he did not preach or inculcate any doctrine on the subject specified on or about the 12th day of July; that on that day he conversed with the Bishop of this Diocese in the manner and to the effect set forth in his answer to charge 1; that he held a conversation with said Bishop on that day on the subject of the kind and degree of reverence to be paid to the Virgin Mary, but did not preach or inculcate any doctrine.

To specification 3, he says that he has never so preached or inculcated.

CHARGE II.—Specification 1.—He says that he has so taught the doctrine of Confession as set forth in his answer to Charge II, and not otherwise. He protests that he is not bound to answer the latter part of this specification. And not waiving this protest he says that, if he made any such admission, which he does not remember, it was to the effect stated in his answer to charge II.

Specification 2—He says that he has not preached or inculcated any doctrine on this subject in the said Bishop's study. That in other places he has preached and inculcated it as set forth in his answer to charge II., and not otherwise.

Specification 3—He replies as to the preceding specification.

Specification 4—He withdraws his answer, and says that he is not guilty.

CHARGE III—Specification 1—To this he says that he is not guilty, and protests against being obliged to answer thereto.

Specification 2—He withdraws the answer before made and says that he is not guilty.

Specification 3—He says to this he is not guilty.

Specification 4—To this he says that he does not understand the specification, and cannot well reply thereto; but says that he he has not, during the time alleged, received a confession of sins from a member of this Church.

Specification 5—To this he replies, that he does not understand said specification, and cannot well reply thereto, but says that he has not, within the time alleged, pronounced absolution in connection with and upon private confession of sins.

Specification 6—To this he replies as to the preceding, and says that he has never employed in pronouncing absolution the form used by the priests of the Church of Rome.

CHARGE V—To this charge he says that he is not guilty.

Specification 1—To this specification he says that he has never denied that said articles are a part of the doctrine set forth by this Church, and included in his ordination subscription, but has said that a presbyter of this Church is not bound to declare or subscribe to a belief to them.

Mr. Dana explained the answer to specification 4 under charge II, stating that he found the confessions alleged took place before Mr. Prescott was a resident of this diocese.

Mr. Brown objected to the answers as insufficient, and made a long argument in support of his views. He said they conceded the facts and evaded the charges. The respondent should state fully and freely what his opinions were, and what his teachings and practices had been.

Mr. Dana defended the answers, and he said the respondent might have put in a plea of not guilty to the entire Presentment. He had preferred to make exact admissions or denials of each fact charged, and had done so except where a plea of not guilty was a true and specific denial.

The Court sustained the answers as sufficient.

Mr. Brown then addressed the Court at length, opening the case for the prosecution. He said that there was a tendency in certain persons, to go back to the principles of the Roman Catholic church. Rumor had long pointed to the defendant as one of these, and rumor was always regarded by the Church as a means of information not to be neglected. And now there were particular charges, which this Court was finally to adjudicate upon.

Mr. Brown adverted to the death of Dr. Croswell as unfortunate, as he was an important witness in the case. He said he should offer evidence to show what Dr. Croswell would have testified had he lived and been present. The respondent was charged with teaching the sinlessness of the Virgin; this was against the 9th of the 39 Articles. The respondent, Mr. Prescott, was also charged with inculcating and teaching auricular confession and priestly absolution.

THIRD DAY. Thursday, Feb. 11. The Court met at 10 o'clock. After prayer and the reading of the record of the preceding day, Mr. Brown gave notice of his intention to prove some of the circumstances to which the late Reverend Mr. Croswell would have testified; also his desire for the production of sermons alluded to in defendant's answer—in answer to the 3d charge he says that he has thought so and so—he called for the sermon there alluded to.

Mr. Dana intimated his readiness to produce the sermon sought for, preached at the Advent and in Cambridge—as it was one hastily written, the defendant did not however wish it offered to public criticism as a specimen of style and composition. The defendant had no recollection of any other. The Court would, they said, see that no improper use should be made of the sermon.

Mr. Brown wished to know how often the sermon had been preached between the time it was first preached and the conversation with the Bishop. On this point he said the answers were vague and open to misconstruction.

Mr. Dana thought the answer distinct, that the defendant had preached the sermon in its original form *but* twice, as stated in his answer, and subsequently to the conversation with the Bishop had omitted the phrase objected to.

The Court understand the answer that the sermon was in its original form preached but *twice*, and never subsequently to the conversation with the Bishop.

The sermon being put in evidence, Mr. Brown put in the original presentment of July 1850, the first one of all, which was overruled on legal exceptions, together with the defendant's exceptions. To the reception of these documents in evidence, Mr. Dana objected.

Mr. Brown stated that in November 1850, this Presentment was read to the defendant, and he put in the exceptions which then offered.

Mr. Dana asked the intent of producing these documents, and objected to their admission.

Mr. Brown.—Here are charges involving the same facts now charged, they were objected to and set aside on legal exceptions. He proposed to contend that by his exceptions the defendant admitted the facts charged against him now.

Mr. Dana asked whether the exceptions, which he had not seen for a long time, contained admissions, or was it that the mere legal effect of excepting at all amounted to admission.

Mr. Brown.—Yes, these exceptions are in the nature of a demurrer. In criminal law, a demurrer would admit the felony charged.

Mr. Dana denied this position, and said the rule did not apply to felonies, and in civil cases it was a mere rule of convenience and not applied to the injury of parties. So as to cases of misdemeanors. But the present case went beyond this rule. It was sought to apply the rule to a different trial on a different indictment. This had never been heard or dreamed of, in law. He challenged the Counsel to produce a single authority to sustain him. If this were the law, the government need only make one indictment so bad that it would be demurred to and quashed, and then make a better one and hang the party by the first record. It was absurd.

The Court took time to consider.

The Court subsequently decided that the documents should be received.

Mr. Dana asked if they were received as an admission.

The Court said they were not received as an admission, but to have such weight as, on examination, the Court should think them entitled to.

Mr. Dana asked if that was not the case with all testimony, and desired to know the grounds of their reception.

The Court said they did not consider them as technical admissions.

Mr. Brown called Rev. Mr. Hoppin, who not being present, Dr. R. H. Salter was called.

Some discussion ensued as to the mode of examination, and the right of the Court to administer an oath.

The Court suggested that the counsel should next take down in writing the evidence of his own witnesses, which should be read, be then open to objection from the opposite party, and afterwards signed by the witnesses. After some discussion it was decided that the counsel should hand his written interrogatory to the Clerk, who should take down the answer.

Dr. R. H. Salter—Has known defendant since the latter part of 1848 as well as any gentleman; he meets him daily. Has attended at the Church of the Advent, where the defendant has officiated, from about November, 1848, to July 1850; not all of that time. He generally preached half the Sunday. He has had a room in my house nearly all that time; did not board with me, but occasionally took his meals with me; he might for a few moments in the evening, be frequently in my parlor without ceremony.

Have you frequently had conversations with the defendant on doctrinal matters?

[Mr. Dana objected to evidence of mere conversations. The prosecution must be limited to "preaching or inculcating."

The Court sustained the exception, but said they would hear the evidence, and judge whether it came within the rule.]

I have listened to conversations from Mr. Prescott on general religious subjects; cannot say that I have on doctrinal matters, strictly speaking. Have heard him converse on doctrinal subjects with Rev. Dr. Croswell; do not remember what the subjects were; that was previous to November, 1849.

Mr. Dana objected to evidence of any conversation previous to his canonical residence here.

The Court decide that the inquiry must be limited to the period of the defendant's canonical residence.

I have heard conversations between the defendant and Dr. Croswell subsequent to November, 1849, but not on doctrinal subjects. Heard none between them relative to his or any one's going to confession, or receiving absolution.—Defendant still has a room in my house; has had since the end of 1848, but has not always occupied it. I know nothing of defendant's going to New York to confess to Dr. Forbes. Have heard him say he might visit New York. His parents reside in New Haven, and he said so in connection with his visits to them. Don't remember his going to New York at all between November, 1849, and July, 1851, but when going through New York on the way to Washington. In no instance but that one, to my knowledge, has he been in New York within that period I know no other occasion than I have stated. Have heard from him nothing of his meeting Dr. Forbes, except his once meeting him in the street in Boston. Have heard him converse with my family connexions and with others on general religious subjects, not on matters of specific doctrine. I knew at the time, of the defendent's presentment; saw a printed copy of it in my house; read it there. Saw and read the second presentment. Think I had conversation with the defendant on the first presentment; I spoke of its injustice. He said the charges in the presentment were false; understood him to mean that they were false as they were presented; I do not mean to say that he used the word *false*; that is the meaning his language conveyed to me. Have heard him speak of the Virgin Mary only in reference to a sermon in the church of the Advent; I understood from him that Dr. Croswell had objected to the passage "sinless mother of a sinless child," the same phrase being applied to two *different* personages; he said that he had told him that he had Pearson for authority, but that if he thought it objectionable he would alter it. Dr. Croswell then said that in point of fact he had no objection to applying the word "sinless" to *both* in the relation in which it stood to the Incarnation; but as it was liable to misconstruction, he suggested the alteration to "holy mother of a sinless child." I think this was the evening the sermon was preached. He merely stated the conversation with Dr. Croswell; he spoke of it again in relation to Mr. Hoppin, not I think until then, after the sermon was preached in Cambridge; think he said that Mr. Hoppin had the same feelings in regard to the sermon as Mr. Croswell; there was a difference of view in regard to the sermon between Mr. Hoppin and the defendant. He said that Mr. Hoppin understood him to say "sinless mother of a sinless child," and the feeling he expressed arose from that understanding, but on conversation with his wife and others, they differed from him in recollection of the term used, which they said was "holy," not "sinless," as regarded the mother. I subsequently conversed with Mr. Hoppin on the subject, and may have confused the two conversations. The defendant said that Mr. Hoppin was wrong, and that he had used the term "holy." The conversation was at my house; no one else present; remember no other conversation on this sermon; do not remember that he said any thing else about Pearson; think I heard him say after he had a conversation with the Bishop, that he told him he used the "Hail Mary" as any other passage of Scripture in his devotions. I told him the Bishop might put a different construction on it, and he ought not to go there without a third person. I have no knowledge of his using the Hail Mary.

The defendant told me that the Bishop said that he had heard of his use of the Hail Mary as in the Catholic books of devotion, but was perfectly satisfied with his explanations. I do not recollect having heard any sermon or address from him on the subject of the Virgin Mary as sinless or otherwise. I once asked the defendant a question about auricular confession; he said that he felt it his duty to receive the confession of any one who should present himself for that purpose; that if a person should come to him according to the requisitions of the Prayer he could not refuse to receive him without violating his ordination vows; his idea was that the church invited persons in her ordinances to make confession if they could not otherwise quiet their conscience; but that it was an invitation, not an obligation. He told me he stated his views to the Bishop on the subject of the benefit of absolution, who said, he doubted whether there was any such thing; the defendant referred him to the English Prayer book, on examining which the Bishop assented to the defendant's correctness; but said that he did not think it binding here. He then either asked the Bishop whether it was not, as essential, retained in the American Church, or intimated that he be his own opinion—I am not quite sure which. He told me he went to the Bishop on his invitation. He had met him, I understood, in the street; he there told the Bishop that he was no longer connected with the Advent, and asked if he had any place for him; told the Bishop he had a letter explaining his leaving the Advent. The Bishop then made an appointment with him for the next morning; he had left the Advent a few days before; do not know why he left the Advent.

Auricular confession might be the cant phrase used in the newspapers. I don't remember ever conversing with the defendant on the subject of auricular confession. In the newspapers to which I referred and in current talk, it was called confession, auricular confession, and otherwise—my inquiry of Mr. Prescott on the subject was in casual conversation. I asked him if there was such a thing as confession in the Protestant Episcopal Church? I asked a definition of it—it was a topic of conversation, and I wished to know the views of the Clergy. I have never confessed to the defendant—no confession whatever—nor do I know of any one who has—nor have I ever heard from him of any person coming to him to confess.

After the examination of Dr. Salter had closed, Mr. Dana stated that the evidence he was about to seek from the witness was irrelevant, but might be rendered material by the course of which Mr. Brown had given notice; and he therefore thought it admissible *de bene esse*, on that ground. He then went into a brief cross-examination, in which the witness stated that Dr. Croswell had told him that Mr. Prescott's leaving the Church of the Advent was not on grounds of doctrine, but on private and personal grounds; and also that *he*, Dr. Croswell, had absented himself from the trial last summer, to avoid its excitement, his health being delicate, and he could be of no avail to the Standing Committee; that no difference had arisen between him and the defendant on ground of doctrine; and that he could say nothing that would harm Mr. Prescott.

Mr. Brown objected to this evidence, as irrelevant.

Mr. Dana insisted that Mr. Brown having notified his intention to produce evidence of what Dr. Croswell would have testified, it was competent to him to secure this evidence *de bene esse*, to meet such evidence as Mr. Brown might produce, should the Court sanction it, on this point.

The Court then adjourned at about seven o'clock to meet at ten the next morning.

FOURTH DAY.—Friday, February 13.—The Court assembled at 10 o'clock, and after prayer and the reading the record of the day previous, decided in favor of the admission of the evidence on the cross-examination, *de bene esse*, and it was so noted on the record.

Mr. Brown then re-examined the witness, whose evidence was read by the Clerk and signed by the witness.

Mrs. R. H. Salter was then called, but did not appear; when *Rev. Mr. Hoppin* of Cambridge was called, and gave evidence as follows:

The defendant preached in my Church in May or June, 1850. I was there. The text was, "The winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." The sermon was practical, as distinguished from doctrinal, on the improvement of the future by the failures of the past. My attention was called by an allusion to the Virgin as an example to parents, and to the application of the word sinless to the Mother. I made an objection to the defendant to the word "sinless," as applied to the Mother. I felt delicacy in finding fault with a sermon preached as a favor to myself. I said, however, that I thought the expression objectionable. I thanked him for his sermon, told him that I liked its general tenor much, very much; but thought this phrase was objectionable, and might prevent the sermon's doing the good it otherwise might. He said Dr. Croswell had made the same objection; but it was the word he wanted in that connection, and he did not see how he could supply its place. I give the substance of the conversation. I asked his meaning of the phrase. He said there were three views of the Virgin Mary—one, that she was sanctified at her own conception; another, that she was at her birth; a third, that she was at her annunciation. I have the impression he said baptism; but I supposed he meant annunciation. I asked him his view. I think he said he held to her sanctification at her birth. I think I said, you do not then hold the Romish doctrine of the immaculate conception. He said he did not. I have had another conversation with the defendant on the subject. The one I have named was within an hour after the sermon was preached; and the other was about a year or more after, and since the former trial. I conversed with the defendant last August, as to the impression of others relative to his sermon. He said he had not used the phrase objected to. I told him there could be no mistake on that point; that the matter had been talked of in the parish; that there had been a difference of opinion as to what the phrase was, whether "sinless mother of sinless child," or "sinless mother of holy child." I thought the former; others the latter; but there was no difference as to the use of the word "sinless" in regard to the mother. I think the defendant said, as a reason for supposing this an error, that he had altered his manuscript between its being preached at the Advent and in Cambridge. I reminded him that he had preached from a manuscript copy made by a friend, and borrowed that morning. I asked him, in the vestry, before service, to preach that morning for me. He said he had no sermon with him. I preached in the morning, he reading the service. I asked him if he could not manage to preach for me in the afternoon. He said he did not know whether he could get a copy of a sermon; if he could, he would preach in the afternoon. He did preach in the afternoon and I supposed from the copy. He told me when I reminded him of this, that on going to the place where he was staying, he found his own manuscript, from which he preached. I think he said that having preached from his own manuscript, which he had altered, he was confident he had not used the phrase. We did not repeat the words of the phrase until we came to the difference of recollection. We said "that expression." I then asked him the words used. He declined telling me the words as he said he preferred I should rely on my own recollections. I think he has told me he had the means of proving that he did not use the expression referred to at Cambridge. I never had any conversation with him relative to the "Hail Mary;" have read the charges against him. I know nothing of his teachings in the capacity of a clergyman on the points in those charges. I have had some incidental private conversation on the subject of confession, arising casually on a short walk, I think the day the sermon was preached. I don't know what led to it.

MR. DANA objected to evidence of this private conversation. The charges against the defendant being of "preaching and inculcating."

The COURT sustained the objection.

I have heard him speak of Confession. Said he derived great benefit and comfort from it; that he placed the whole matter on the grounds on which it stood in the Communion office in the Prayer Book; that he thought if more generally practiced it would be useful; that he did not consider it imperative, but voluntary. He used strong expressions, to show that he put it precisely on the grounds in the Prayer Book. I asked him the difference between his views of Confession and those of Rome. I think he avoided answer, because he thought it too extensive a subject to go into in the street. Our roads separated and we parted. Nothing was said then, or at any time, about absolution. He did not say to whom he made confession. I did not ask. Never conversed with him on the 39 articles. Never heard him admit the truth of any of the charges. Never heard him say anything about them, except the denial of the use of the word sinless, at Cambridge.

Cross-Examined—I think the defendant said he held the belief of the second view of the Virgin—Sanctification at Birth; that is my impression. He may have said he inclined to the third—Sanctification at the Conception; I am more positive as to his denial of holding the first. It is so long since, much of the conversation has gone from me. Do not know whether he said sinless Mother or Parent. My impression was, he said Mother. Think he said he applied the word "sinless" to the Virgin as sanctified for the purpose of conception; that she was prepared for the office of parentage by a peculiar sanctification.

As to the alteration in the manuscript, he may have said that he made a general alteration to adapt the sermon to the change of season, and for the alteration of "the particular expression," trusted to having it in his mind, and did not alter the manuscript. My impression, however, is otherwise. He said to me in our last conversation, that if he was to be condemned upon words, I should be precise in my recollections. At the time of the defendant's preaching at Cambridge, he had been staying a month or two, perhaps longer, in Cambridge. The witness's evidence was then read to and signed by him, and the Court adjourned to half-past three, P.M.

AFTERNOON SESSION.

Rev. Mr. Munroe called.—Heard at Cambridge the sermon Mr. Hoppin alluded to this morning My attention was drawn to the expression in regard to the Saviour, in which he called him the sinless son of a sinless mother,—or, the expression was, the sinless mother of a sinless son. This was in reference to the Virgin Mary. There was nothing particular to call my attention. The expression seemed very strange to me. A short time afterwards I conversed with Mr. Hoppin; have never conversed with Mr. Prescott on this subject; I know nothing of his practices or teaching as to auricular confession: I know nothing of his opinion as to the 39 articles.

His evidence was then read to, and signed by, the witness.

Dr. Fytche E. Oliver was then called.—Have known the defendant since the autumn of 1848, intimately; have attended the Church of the Advent; am a parishioner. The defendant, from that autumn until the summer of 1850, conducted the services in part. Never heard the sermon alluded to preached, nor heard it read, nor saw it; know nothing of it. Once heard him express an opinion as to the Virgin Mary—that she should be had in reverence above all other women, but that divine honor should not be paid her: he said nothing further: this was in his room—no one else present; cannot say what led to the conversation—possibly the first presentment: it was in Mr. Prescott's possession, but not then before me; I had seen it previously. This is the only *doctrinal* remark I remember his ever making to me; I was in the habit of visiting his room; when we spoke about the presentment, the defendant seemed much shocked that Bishop Eastburn should have made a confidential interview the basis of a presentment against him; I think this was the day after the presentment was served on the defendant. I have been here every day of this trial, thus far. Never heard anything whatever from the defendant on the subject of auricular confession; I don't know the difference between confession and auricular confession. I never confessed to the defendant; do not know of any other persons doing so; never heard him speak of receiving confessions; have heard from him nothing whatever on the subject of absolution; know nothing of his having visited Dr. Forbes; have heard him speak of Dr. Forbes and express regret at his having joined the Romish Church. He went to see Bishop Fitzpatrick, I believe, at my request; I asked him to obtain for me a letter to some of the Clergy in the South of Europe, where I intended passing the winter. I was under the impression he had met Bishop Fitzpatrick in society; he told me he did not know him, and at first declined, but afterwards said he would endeavor to obtain the letter for me. The letter was sent to me; I supposed he had got it. He told me he had a conversation at Bishop Fitzpatrick's; the Bishop was there, and Mr. Brownson; that they attacked him pretty severely about the Protestant doctrine of confession, and that he defended it; think I have heard the defendant speak of the 39 articles; may have been in his room; I cannot say when; I suppose after seeing the first presentment; can't say what he said, but give my impressions, that if a conflict should appear between the Articles and the Liturgy, he should feel himself bound by the Liturgy rather than them. I do not remember that any conflict between them was suggested. I do not recollect any other conversation.

Dr. Oliver's evidence was then read and signed.

After the examination of Dr. Oliver, the Rev. Dr. Vinton was called on behalf of the prosecution.

MR. DANA objected to his admissibility, he being a member of the Standing Committee and President of that body. He said that they were the actual parties prosecuting; that they heard the ex parte evidence on which the presentment was founded; they made the presentment and required these proceedings to be instituted against the defendant; they naturally have a bias against the defendant, and have besides an interest to secure a conviction, for they have incurred a liability, should the presentment appear to have been made without reasonable cause;—the presentment is in fact a libel, and the only justification is its having been made in the discharge of official duty;—if Mr. Prescott is acquitted he would have a right to call on the Committee to answer civilly for the due exercise of their official functions, so that they have a motive to secure a conviction, and are the actual parties prosecuting here.

MR. BROWN acknowledged that the witness was the principal of the Standing Committee, and that that body was the moving power in this proceeding, but said that they had no interest beyond that of all, to keep the Church pure; that the Church was the actual prosecutor and they were no more interested than every member.

Mr. Dana replied.

Mr. Brown—That there was another point on which he sought the decision of the Court, his right to prove statements by the late Dr. Croswell of the facts to which he would have testified if he had been here—he intended to prove what those statements were by Dr. Vinton, and therefore submitted both questions for decision during the adjournment.

Mr. Dana contended that such a course was opposed to all principle and practice, and that no single authority could be cited in its support, that it was hearsay evidence of the worst description, the deceased party could not rebut it nor show that his language had been misunderstood or was misrepresented.

Mr. Brown—The great question was whether evidence of Dr. Croswell's statements to Dr. Vinton was admissible. He agreed that by the law of this State and England it was not, but the Church was not tied down by the law of any State or country, the object here was to get at the truth and they were to be governed by the great rules of reason. The great principle of evidence was the admission of the best evidence of which the nature of the case admitted, and all rules of evidence were adopted for practical purposes.

Mr. Dana, in reply, denied the right of the Counsel for the prosecution to rebut testimony introduced *de bene esse*, and commented on his acknowledgment that the law was against him, and his inability, although having had his own time, to find authorities in support of his position.

To be continued.

Communications.

For the Churchman.

Chanting the Psalter.

MR. EDITOR:

It is not at all strange that Rubricus has been referred to the English Prayer Book for authority in the matter of 'reading' and 'singing'; for the American Church had no intention of departing from the Church of England "further than local circumstances require." True, "wherever the American differs from the English Book, the *former* is *our* directory, not the latter." But Rubricus has found it convenient to ignore the very pith of my argument, which is built on rubrics in which the two Books do *not* differ, but *agree word for word*. "The order how the Psalter is appointed to be read" is *verbatim* the same in the American Book (except as to the Selections) as in the English. This rubric was not 'written' by the Revisers of our Book They simply left it unchanged. All we argue therefore is, that where a rubric is left unchanged, its meaning must also be unchanged. If its meaning be unchanged, it must mean the same in our Book that it means in the English Book. 'Read' in the English Book, as we have incontrovertibly proved, does *not* exclude *singing*. *Ergo*, our "order how the Psalter is appointed to be *read*" is no argument against our chanting the Psalms, as the Church of God, whether Jewish or Christian, has always chanted them, ever since they were first given to us, by the inspiration of the Holy Ghost, for that very purpose. Let Rubricus *invalidate* this argument, if he can: not *skip* it altogether.

But Rubricus *has* an argument founded upon a 'deliberate change.' He says: "On the title-page of the English Book we find the words, 'The Psalter or Psalms of David, pointed as they are to be *sung* or said in Churches.' In the American Book we find simply 'The Psalter or Psalms of David.' As the omission was no doubt intentional, I argue, even at the risk of being accounted *nonsensical*, that we are not to *sing* the Psalter." But this is a very one-sided conclusion to draw from premises that have *two* sides. Rubricus has taxed the incorrectness of my logic; he must pardon me, therefore, if I supply the deficiencies of his. Our American Book omits not the word '*sung*' only, but 'pointed as they are to be sung *or said* in Churches'; that is, omits the '*said*' as well as the 'sung'. Rubricus will now allow me to apply his logic fairly, and parody his own words, thus: "As the omission (of the word *said*) was no doubt intentional, I argue, even at the risk of being accounted *nonsensical*, that we are not to SAY the Psalter." And so, according to the logic of Rubricus, the Psalter, in the American Church, is to be *neither* sung nor said!

This drawing important inferences from alterations in the American Book, is very easy, but not always safe. In the Communion office, the English Book has, "Let us pray for the whole state of Christ's Church militant *here in earth*." The American Book omits the words "*here in earth*." Now, "as the omission was no doubt intentional," pray what would Rubricus '*argue*'? Again: in the Morning Prayer, the English Book has, "Then shall be read *distinctly with an audible voice* the First Lesson," &c. "*He that readeth so standing and turning himself, as he may best be heard of all such as are present*." Our American Book, omitting all that we have put in Italics, reads simply: "Then shall be read the first Lesson, according to the Table or Calendar." Now, "as the omission was no doubt intentional," what would Rubricus '*argue*'? According to the brilliant specimen of logic he has already given us, he *ought* to argue, "even at the risk of being counted *nonsensical*," that we are *not* to read the Lessons "distinctly with an audible voice," and that the reader is *not* so to "stand and turn himself, as he may best be heard of all such as are present." We hope Rubricus will hereafter avoid this 'risk'.

Rubricus says that "The Revisers of the Prayer Book were men of judgment and discretion. . . . . . . When they wrote 'reading' they meant 'reading', in the ordinary acceptation of the term," &c. It so happens, as I have before said (and as Rubricus has *ignored*), that the Revisers of our Prayer Book *did not write* the "Order how the Psalter is appointed to be read." They found it in the English Book, and they simply left it unchanged. Whether the original writers of it used it "in the ordinary acceptation of the term" in our day, is the question which Rubricus finds it easiest to '*beg*'. We thank him, however, for his acknowledgment that "*contemporanea expositio* is the best exposition of a doctrine or a rubric." Those who *did* write that rubric were the same who established the cathedral and choral service, in the form which it has preserved, substantially, ever since. They thus "declared by their practice, that reading" does *not* exclude singing. It will not do to take a practice 250 years subsequent (besides being 3000 miles distant), and then dignify *that* by calling it "*contemporanea expositio*." And yet, just after doing this very thing, Rubricus asks, with charming simplicity, "Will Rubricior *now* say that my argument is 'a simple begging of the whole question'?" Of course, Rubricior *now* says that it *is* precisely 'a simple begging of the whole question'; the only difference being that Rubricus has *now* done that very easy thing *twice over*. Rubricior is consequently prepared to try it even the *third* time: there being little else to be said, it seems, on that side of the 'argument'.

After gliding, with such easy unconsciousness, over the main point at issue, it is not to be wondered at that the greater portion of the second article of Rubricus is almost wholly irrelevant. He spreads before us a diffuse account of the abuses in the English cathedrals in 1846: but what of it? Make the most of them, and it is only arguing from the abuse against the use, which is notoriously false logic. Besides, musical matters in the Church have improved astonishingly in England since 1846, owing to the strenuous exertions of Ecclesiologists, and an immense number of other good and zealous churchmen. Besides which, if the choral service in parishes were not becoming rapidly so general as to create alarm, why should the Archbishop of Canterbury require (most tyrannically) a pledge *not* to intone the service, before he will induct any priest into a living in his Diocese? The Archbishop of Canterbury knows better than Rubricus as to the growing frequency of the choral service, or he would not have thought it necessary to take such a stand, and that with a Diocese comprising only one county. We were *below the mark* when we said "not far from 100 churches and chapels." On this point, however, as on others, we must thank Rubricus for his candid admission, "I *want more light* on this subject." We agree with him here, heartily; and we sincerely hope he will get more light before he writes his next article, for it may save us not a little trouble in reply.

There are many subsidiary points in the last communication of Rubricus, to which an answer would be easy. But it would make this article too long and tedious to follow him in all his expansive deviations from the main point of the argument. If he will be kind enough to attend to *that*, we shall have no objection to discuss the less important matters afterwards, or to let it alone, as we may find occasion. But his discovery that chanting the Psalter is *Judaizing*, is a symptom of such decided originality, that we cannot let it pass without remark. Rubricus fears lest we may, in chanting the Psalter, indulge the Judaizing spirit that prevailed among the Puritans, leading them to undervalue the Sacraments, and hold erroneous views as to justification by Faith! What a terrible thing this chanting of the Psalter must be! How strange that the Church Catholic has been chanting the Psalter these 1800 years, and never suspected before that they were Judaizing! And the Puritans too, who were fully animated by the *true* Puritan spirit, were never led by *it* to favor the chanting of the Psalter in the remotest degree that ever I could hear of: but from their first appearance till the present day, they have, both in and out of the Church, been the most violent and relentless enemies of that, as of all other things belonging to the "*beauty* of holiness." Indeed, we are sorry to see so good a churchman as Rubricus is, voluntarily condescending to do their work for them.

But, sir, Rubricus is doing but half his work by excluding singing from the *performance* of the Psalter, so long as it is distinctly and repeatedly recognized in the *words* thereof. The predilection of King David is expressed so strongly, not only in the original Hebrew, but also in our translation, that good churchmen must necessarily be misled into Judaizing, if Rubricus cannot succeed in getting the frequent "singing," in the very text of the Psalter, changed into "reading in the ordinary acceptation of the term." The change, I grant, would be striking; but nothing short of it would be sufficient to purge the Psalter of this sort of Puritanism. For instance (and we will not take any examples from the Canticles, which *may* be *sung* or said, but only from the rest of the Psalms, which, we are told, may *not* be sung, but only *read*): "*Read* we merrily (heavily?) unto God our strength: make a cheerful (cheerless?) noise unto the God of Jacob."—"*Read* unto the Lord a new *reading*: *read* praises lustily unto him with a good courage."—"O *read* praises, *read* praises unto our God: O *read* praises, *read* praises unto our King," &c. Why, Mr. Editor, I verily do believe that a change like this would be enough to cure even King David himself of any predilection for his own Psalms!

But we will kindly spare Rubricus any further remark upon this strange part of his Article; for we are truly sorry for him. He has, we are aware, a hard case to make out; one that does not admit of much that is sound or sensible being said on his side of the question. When he struck upon the idea that chanting the Psalter savored of Puritanism, and was "Judaizing", he certainly must have been desperately hard run. We therefore freely excuse him: hoping, in all charity, that, on reflection and gaining "more light on this subject", he will be able to do better next time.

RUBRICIOR.

For the Churchman.

The Psalter.

MR. EDITOR:

Rubricus thinks "it very strange that Rubricior, and W., should refer him to the English Prayer Book for authority in this matter of reading and singing." Now, Mr. Editor, I for one referred him to the English Prayer Book, as explanatory of our own; and because I hold with Dr. Haight and a multitude of others, indeed with the highest ecclesiastical authority in this country, as I will presently show, that what is "lawful" in England is "lawful" here; "unless there be some positive enactment to the contrary." Rubricus argues that, because the words "sung" or "said" are omitted in the American Prayer Book, it is therefore forbidden to sing the Psalter or Litany. He lays it down as a rule, that whatever the English Prayer Book directs to be done, unless found also in our own book, is to be construed to mean, left undone. But let us for a moment consider the consequences of this rule. In the first place, there is in the English Prayer Book a rubric before the "Order for Morning and Evening Prayer," containing the following directions: "And here it is to be noted, that such *ornaments of the Church and of the ministers thereof*, at all times of their ministrations, shall be *retained*, and *be in use*, as were in this Church of England, by the authority of Parliament in the second year of the reign of King Edward the Sixth." Now, this rubric is omitted in our Book, and, if the rule above is applied, it must be that our reviewers, in 1789, intended to forbid the use of all "ornaments of the Church," and of the "ministers thereof." So what would become of all our

new churches, with their deep chancels, and stained glass windows, their altars and fonts, their credences, sedilia, stalls, organs, and lecterns, to say nothing of altar-cloths, vestments, and especially of the so-called "Popish rag" the surplice? Truly another John Knox would be required to purify the land, and instead of the multitude of beautiful churches now springing up in every quarter, we should have the simple and appropriate New England *meeting house*, with its pulpit and moveable table, and the officiating clergyman habited in a neat, and perhaps dandified black dress-coat. Or it may be like Coleridge, who, when preaching his first sermon, appeared in a blue coat with bright buttons.—Really, this would be rubrical precision, with a vengeance! There is another important rubric, bearing on Church music omitted in our Prayer Book, which is this: "In Quires, and places where they sing, here followeth the anthem."—Some, like Rubricus, have argued, that because there was no provision made in our Prayer Book for the singing of Anthems, they were therefore unlawful and forbidden. "In 1814 there was laid before the House of Bishops, by the Rev. Wm. Smith, of Connecticut, an Address, together with sundry ANTHEMS, selected from Holy Scriptures, and adapted to certain Festivals and fasts of the Church. The object of the address is to induce the establishment of the said Anthems as part of the Liturgy: Whereupon resolved, That it is not expedient during the present Convention, to go into a review, either in whole or part, of the Book of Common Prayer. It could not, however, but give satisfaction to the Bishops, to recollect that Anthems taken from Scripture, and judiciously arranged, may, according to the known usage of this Church, be sung in congregations at the discretion of their respective ministers." It will here be perceived that the House of Bishops was not governed by the rule laid down by Rubricus, and that they considered established usage as almost, if not quite equal to rubrics themselves. Rubricus may say that the Bishops speak of the established usage in the Church, meaning the American Church. Yet admitting this construction of their words, it cannot be denied that the usage of singing Anthems in this country was derived from the Church of England; and if we have a right to borrow one custom from the Church of England, without express rubrical authority, why may we not borrow another, such as chanting the Psalter? Surely there is as much authority for the one as for the other. As for the authority of usage, it will be perhaps sufficient to refer Rubricus to the *unrubrical* practice in all our churches of reading the Psalter and Canticles in alternate verses, by minister and people. This custom is very ancient, and is probably derived from the antiphonal chanting in use in cathedrals. Would it not be thought now, very monstrous and irregular, if any one were to attempt to take the reading of the whole of the Psalms and Canticles to himself, as Bishop Bedell of England, is said to have done, on the ground, too, that the common usage was without authority? "Rubricus" says, "The English Book in one place directs, that the Litany shall be *sung* or said. According to the American, the Litany is to be *read*." Here I think Rubricus has made a slight mistake; for if he will compare the two Litanies he will find that the rubric before the Litany in the English Prayer Book, directs that it shall be *sung* or said, whilst the one before the Litany in our own Book, is as follows: "To be *used* after morning service," etc. Here it appears that the manner of using the Litany is undetermined, and that it may be in our own Church, as in that of England, either sung or said: and when we consider that Litanies, in the primitive Church, were always sung, and that our own Litany was for a long time after the Reformation, even in parish churches, generally chanted; and that the responses, "Good Lord deliver us," and "We beseech Thee to hear us, good Lord," when sung, lose all that sort of monotony and that appearance of vain repetition, which is sometimes complained of by those who either donot belong to the Church, or at least are not strongly attached to her Liturgy; we conclude that chanting the Litany is not only lawful, but likewise expedient. As for *reading*, which Rubricus maintains to be inconsistent with chanting, all I have to say is, that I believe all the ecclesiastical musicians in the world, would agree with me in this definition, that *chanting is but musical reading*, otherwise we should be forced to the conclusion, that the English Prayer Book in its principal rubrics, is contradictory and absurd; which I am sure so good a churchman as Rubricus would not for a moment admit. Nor will he say that the revisers of our Liturgy in 1789, were superior in judgment and discretion to the revisers of the English Prayer Book in 1662, who left the Book as we now find it. They, too, knew what they were doing; for when they appointed the Psalter to be read through once every month, they directed also it should be "sung" or "said," intimating that chanting was as much a mode of reading as saying. Rubricus, in speaking of the retention of the choral service at the Reformation, says that "one of the most reprehensible acts to which the reformers resorted in their hatred of Popery, was that of adapting vulgar verses to Church tunes, and thus associating with ludicrous images, or with something worse, melodies which had formerly been held sacred." What! would he confound the sayings and doings of individual Reformers, (I hope not *English* Reformers,) with the solemn and deliberate acts of the Church of England? When has the Church ever authorized, by rubric, canon, or usage, the singing of solemn ecclesiastical melodies to vulgar words, in order to throw ridicule upon the services of the Church of Rome? But, Mr. Editor, I must break off this somewhat lengthy communication, which I hope will be satisfactory to Rubricus, or I trust, at least, he will take it in the same kind spirit with which he received my former article.

W.

For the Churchman.

The Illinois Protestant Episcopal Church Extension Society.

An annual meeting of this Society was held in St. James's Church, Chicago, on Sunday evening, Feb. 1st. The attendance was good. Many of the members of the several parishes of the city were present, and the church was well filled. After Evening Prayer, a very eloquent and appropriate sermon was preached by the Rev. Mr. Clarkson, Rector of St. James's, on Zechariah xiv. 8: "*Living waters shall go out from Jerusalem . . . . in summer and in winter shall it be.*" After the sermon, the meeting was called to order by the President, when the minutes of the proceedings of the previous meeting were read by the Secretary, and the report of the Treasurer was submitted. The Rev. Mr. Swope, Rector of Grace Church, then read the following report from the Board of Directors.

"The CHURCH EXTENSION SOCIETY was organized February 9, 1851, in Trinity Church, at a general meeting of the Episcopalians of Chicago.

"The object of this society is to interest in the work of Missions every member of every Church family in the city.

"The necessity for more vigorous and united efforts in the spreading of the Gospel and the Church throughout our diocese must be apparent to all. In many parts of the state new villages are springing up, where Church families have gathered from the east and elsewhere, who, for the want of adequate resources within themselves, are entirely deprived of the blessings which the Church affords, and are compelled to endure the miseries of privations in spiritual things of which those who have always been favored with the benefits and blessings of the Church, are wholly ignorant. Besides these there are many, many familes settled throughout the diocese, to whom the sight of a missionary, or the voice of a messenger of God, would bring a joy and gladness, to which they have long been unaccustomed. To share, as far as it might be able, with the Diocesan Missionary Society, in meeting the necessities of such a condition, and to place it within the power of the humblest member of the Church to perform the duty which such necessities impose on each and every one, the Church Extension Society was formed. But that it may be continued, and that it may be enabled not only to exist, but to be instrumental in spreading the teaching of the Bible and the Prayer Book throughout every portion of our state, it needs the sympathies and interest of Churchmen, *and it needs means!* The receipts of the first year (1851), have not been very large, but we consider them a good earnest of the future. The Society has enrolled over 300 members. There are still more than double that number whose names should be upon the list. Some little has already been done which we trust will not be without good fruit. Several feeble Parishes have been aided. Fifty dollars have been devoted to Christ Church, Waukegan; fifty dollars to St. Mark's Church, Chester; and fifty dollars to Christ Church, Aurora. Twenty-five dollars have been spent for Prayer Books to be distributed freely among those who are not able to buy them for themselves. The field is broad in which the Society seeks to labor, and much is needed in the way of money to enable it to accomplish all that should be done. Let all, therefore, interested in the Church, or indebted to her for the blessings and the privileges they now enjoy, become members of the Society, and thus lend their hands and their hearts to the good work. The annual subscription is but 50 cts., a sum within the capacity of the poorest and the youngest.—The amount from each is but small, but the aggregate forms quite a sum and could be made available for the accomplishment of much good. Let all therefore join. If you are a member, recollect that the annual subscription is now due, and send your name and half-dollar to our Rector or to the Treasurer, and thus be the means of spreading the knowledge of "Christ and the Church," and bring yourself within the scope of that blessed promise made to those who give even but a cup of water in the name and for the sake of Jesus Christ."

The names of new members were then received, and, after the reading of several appropriate collects, and the benediction, the meeting adjourned.

This Society is yet in its infancy. It has made, however, a good beginning. Its object is a good one, and by the blessing of God upon the united efforts of its members, much good may be expected from it for the Church in Illinois.

"X."

THE CHURCHMAN.

NEW YORK, MARCH 13, 1852.

Volume Twenty-Second

Commences with the present number.

Subscribers indebted for the past and preceding volumes, will confer a favor by forwarding the amount due without delay, or paying it to our agent (if any) at their places of residence. Agents having collections in hand are requested to remit the same, whatever the amount.

The bills for the present volume will speedily be made out and forwarded. It is desirable to receive them at an early date.

New York, Feb. 28, 1852. tf

The Law of Divorce.

The disposition to tamper with the present laws of the state on this subject appears to afflict one or more members of the Legislature every winter. Annually is a bill brought in to facilitate in some way or other the dissolution of the marriage tie, and separate those whom God has joined together, and ordained shall not be separated. It is singular, in our view, that the entering wedge is never formed of the same material. Sometimes it is insanity, sometimes cruel treatment, sometimes imprisonment in the state prison, which is proposed as the reason for a divorce. It seems to be imagined that if the principle be once admitted of granting divorces for any other cause than that allowed by the word of God, a host of causes equally cogent will readily follow. The latest move of the kind appears in the *Daily Times* of March 3d, and we give an extract from the published record of proceedings.

ASSEMBLY. . ALBANY, Tuesday, March 2.

REPORTS OF COMMITTEES.

By Mr. VAN VALKENBURGH—The bill to amend the law in relation to divorces, with amendments. The bill provides that the Supreme Court shall have the like jurisdiction and be vested with the same powers it possesses in cases of adultery, except as otherwise provided therein, namely, to grant divorces for the following causes:

First—The cruel and inhuman treatment of a wife by her husband, or a husband by his wife, as may render it unsafe for them to cohabit.

Second—Wilful desertion or voluntary abandonment for a period of three years, of one by the other, with refusal by either him or her of mutual duties and obligations.

Third—In other cases where in the discretion of the Court there has been extreme hardship and peculiar inconvenience, and where justice can be substantially promoted, unless it appears that the party complaining is guilty. The complaint for divorce shall specify the nature and circumstances of the case.

Fourth—The husband or wife of a party sentenced to imprisonment for crime for a period of not less than three years may marry again.

At first sight, it does not appear whether the divorce is to be partial (from *bed and board* in legal phrase), or total (*a vinculo matrimonii*). We suppose the latter is intended, because the law already extends its *ægis* over married persons exposed to cruelty from their partners, and enables them to place themselves in security by a legal separation. This separation, however, does not entitle either party to marry again. This provision of the law is just and unexceptionable, but not so the proposition to dissolve the marriage bond entirely, and enable each party to contract another matrimonial engagement. It is holding out a premium to cruelty and lust; and tends to the rapid and total demoralization of society. The same observations apply to the second proposition, which opens wide the gate for numerous frauds. Many there are, we fear, who would abandon their marital engagements for a short time, if by so doing they could obtain a lasting release from the responsibilities resting upon them. Let the law be amended so as to punish the deserting husband, and compel him to provide for the maintenance of his wife, and the results would be highly beneficial to the community. The sacredness of the marriage tie would be more strictly preserved, and the license, now often illegally and immorally assumed, would be checked and punished more adequately than at present.

But what shall we say to the fourth head, that the *sentencing* of a party to the state's prison for a term not less than three years, may marry again. Had the party to wait for the three years, it would be bad enough, and call forth the most determined opposition on the part of the zealous and obedient followers of their Lord. But it does not appear that even this is required. The mere sentencing of a husband or wife to the state prison operates at once to dissolve the matrimonial bond. He may be pardoned the next week, or the sentence may be reversed by a higher court, and other cases may be imagined of a similar character, and yet, according to the tenor of this act, (if we may conjecture from the above synopsis,) the partner of the person sentenced may forthwith marry again. Our indignation is strongly roused on witnessing these disgraceful attempts to demoralize the community, by loosening and degrading that sacred bond on which its sure foundation rests, and we feel it to be an imperative duty to call attention to such miserable efforts at legislation. There are considerations of morality and expediency in this proposed law, which cannot be regarded with indifference, and are of high moment. Still more weighty, however, with the Christian legislator, are the words of our Blessed Lord, which give us the great principle to guide us in framing laws of Divorce: "Whosoever putteth away his wife, except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away, doth commit adultery." (St. Matthew, xix. 9.) This far outweighs all human enactments, and exposes those who wilfully despise it to the eternal wrath of God.

Foreign Intelligence.

Since our last the *America* has arrived at Boston and the *Arctic* at this port.

The most important intelligence is the downfall of the Russell Cabinet. Having been defeated in the Commons by a vote of 136 to 125 on a motion of Lord Palmerston to strike out the word "local," from the title of the new militia bill, his little Lordship declared it was a vote of "want of confidence," and that he should resign. Considering the many rebuffs he has sustained in really important measures, this delicacy is most laughable. The Earl of Derby (formerly Lord Stanley) is premier, Sir E. Sugden, an admirable lawyer, Lord Chancellor, and D'Israeli, Chancellor of the Exchequer. It is a Protectionist Cabinet, and cannot succeed in the present House of Commons. A new election may change the aspect of the House, but we doubt it. We rejoice, however, in the ejection of the late ministry, whose hostility to the Church, and wretched appointments to her high places, have wrought it so much injury. We may now hope for better things. Sir Fitzroy Kelly, the able counsel for the Bishop of Exeter in the Gorham case, is the new Solicitor General.

A scandalous attack on this noble prelate, in the Edinburgh Review, has called forth from him a crushing reply. It will be republished here immediately, and we trust our readers will get and read it. The tactics of his enemies are well exposed in an article from the *Guardian* on our fourth page.

The Emperor of Russia, it is said, has notified Louis, that although he admires the coup d'etat, as a demonstration against Republicanism, he will not agree to any thing more than his temporary headship of the French nation. He looks for the restoration of Henry V.—a not impossible event.

The Brussells correspondent of an English paper, states that the French Ambassador has demanded the destruction of the Waterloo monument.—This looks ominous. Belgium is preparing her army and fortresses, and will be supported by Russia and Prussia with at least 100,000 men each, in case of hostilities.

We are compelled to defer other intelligence.

Diocesan Intelligence.

NEW YORK.—*Episcopal Acts* by the Bishop of New Hampshire, at the request of the Ecclesiastical Authority of the Diocese of New York.

Second Sunday in Lent, March 7th. This being one of the stated days appointed for ordination, the Bishop held an ordination in Emmanuel church in this city, and admitted the Rev. Joseph W. McIlwaine, the Rev. I. Leander Townsend, and the Rev. William Rudder, Deacons, to the office of Priesthood, and Mr. Isaac D. Vermilye to the order of Deacons. Morning prayer was said by the Rev. C. H. Halsey and the Rev. Dr. Haight; the Lessons were read by the Rev. Wm. Walton. The sermon was preached by the Rev. S. R. Johnson, D.D., Professor of Systematic Divinity in the General Theological Seminary, on Acts xx, 24, and was an earnest and admirably written discourse, highly appropriate to the occasion. The candidate for the Diaconate was presented by the Rev. Mr. Halsey, and those for the Priesthood by the Rev. A. S. Leonard, rector of the church. The Bishop was assisted in the delivery of the elements by the Rev. Dr. Haight and the Rev. Messrs. Leonard, Halsey, and Walton. The Rev. Mr. Hopkins, assistant minister of the church, was also present. The chants and Psalter were chanted antiphonally by the clergy present and congregation, the service being Boyce in A. The presence of the students of the Seminary added much to the force and precision of this part of Divine worship.

Afternoon.—In the Floating Church of Our Saviour, the Bishop preached, confirmed seventeen persons, and delivered an address. Evening prayer was said by the Rev. B. C. C. Parker, the missionary in charge, assisted by the Rev. E. F. Remington.

Tuesday, March 9, A. M. In the Chapel of the General Theological Seminary, after Morning prayer, the Bishop pronounced Sentence of Deposition on William Grant Heyer, Presbyter, who had declared to the ecclesiastical authority, his renunciation of the ministry. The attesting clergymen were the Rev. Drs. S. R. Johnson and Haight, and the Rev. J. H. Hopkins, Jr.

Wednesday, March 10, A. M. In St. Peter's church, Peekskill, the Bishop preached, confirmed seven persons, and addressed them.

The Standing Committee have received a memorial from thirty-one of the Clergy, and from Lay members of twenty-two parishes, requesting the call of a Special Convention of the Diocese for the purpose of electing a Provisional Bishop, and have declined to make the call.

NEW JERSEY.—On Thursday, March 4th, the Bishop of the Diocese visited St. Matthew's Church, Jersey City. Unusual interest was attached to the services in consequence of the recent enlargement of the Church, and the presence of the Rector, the venerable Dr. Barry, after a very tedious and painful illness, which had caused the most painful apprehension in his numerous friends The Bishop and Clergy, most of them arrayed in the surplice, met at the house of Mr. James, and thence formed a procession to the Church. A special service was appointed by the Bishop, from the office for the *consecration of Churches*. The Bishop and Clergy entered, reciting the 24th Psalm, and the Bishop then offered the prayers appointed in the office, and also the thanksgiving, "*Blessed be Thy name, O Lord,*" *&c.* Morning Prayer was said by the Rev. S. L. Southard, and the Rev. D. A. Macurdy. The first lesson was read by the Rev. Mr. Rankin, and the second by the Rev. J. E. Thompson. The Bishop then proceeded with the Ante-communion service, the Rev. J. J. Bowden, assistant minister of the church, reading the Epistle, and preached a most solemn and impressive discourse from Habakkuk, ii. 20. He was assisted in the administration of the Holy Communion by the Rev. Dr. Barry, and the Rev. Mr. Bowden. There were present, besides the Clergy above-named, the Rev. Messrs. Henderson, Stubbs, Sherman, Gries, Rowland, and Pratt, of the diocese of New Jersey, and Weaver, Long, Bruce, and Walton of the Diocese of New York.—We transcribe the eloquent and feeling peroration of the Bishop's discourse, worthy alike of him who delivered it, and of the aged presbyter to whom it was addressed, and his devoted assistant.

And now, beloved, that the preacher has concluded, you will concede a moment to the man.—There are strings touched to-day, that thrill through all my heart, and pulses have been waked, that will find utterance, or will break it. Most venerable brother; without a figure, I may say, beloved father; the instructor of my childhood, the guide of my youth, my manhood's faithful friend; at once my brother and my father; snatched from the very grave, to cheer and comfort us a little longer here, and go later into Heaven, with my whole soul do I thank God, for the unquestionable testimony which he leaves here to-day to the good seed, which in other years he planted, and to the power and beauty, which have made your private, and your pastoral life, so eloquent with human souls, to win them for the Cross. And you, my brother, and my son, to whose assiduous labors and prevailing prayer, God grants the triumph of to-day, honored of Him to be his fellow helper, whom all our communion venerate, and honored by us all, that you have walked beside him with the venerated tenderness of filial love; most heartily do I congratulate you upon the beautiful result; the tribute and the trophy to your taste, your energy, your personal excellence and your ministerial fidelity. Long may you both walk hand in hand, along the way of Zion, and take sweet counsel here together for the Church and household of God. May gathering multitudes hear from your lips the words of life, and from your hands receive the bread which nourisheth the soul. And to them, and you, and him whose heart desires no joy that is not yours, may these loved abodes be but the vestibule to the Eternal Heavens, which He has purchased for us with His blood, and every soul of us be prepared.

In the evening the rite of confirmation was administered. Six of the clergy were present. Prof. Mahan read prayers, and the Rev. Messrs. Weaver and Gries the Lessons. The Bishop preached. The Rev. Mr. Bowden, the assistant minister, presented the candidates for confirmation, and read the Preface. Twenty persons were confirmed.

We have received the following brief notice of the enlargement:

Original number of Pews, 66; Pews added, 42; making in all 108.

The addition to the church consists of a transept, about 70 feet by 20, and a recess for the chancel, 20 feet by 8, the rail of which projects some some distance into the body of the nave, making the space within amply sufficient for the position of the pulpit and reading desk. All the pews but six or eight are now taken, raising the rental of the church from $1100 (the annual sum accruing before the alterations) to $1900 per annum (the sum now realized).

On the 2d Sunday in Lent, March 7th, the semi-annual confirmation was held in St. Mary's church, Burlington. The Bishop confirmed twenty-six, and administered the Holy Communion to more than 200 persons.

New Publications.

BLACKWOOD'S MAGAZINE for February, has been republished by Messrs. L. Scott & Co. Its contents are: 1. A Review of Alison's life of the great Duke of Marlborough. 2. "My Novel," continued. 3. A continuation of the amusing tale, "Struggles for Fame and Fortune." 4. Longfellow's Golden Legend, and we should think a candid and judicious critique. 5. Bull Fights in Picture and Prose, giving various details of that execrable Spanish exhibition. 6. Cupid in the Cabinet, a capital application of an old legend to the expulsion of Palmerston from the Ministry told in lively verse. 7. The Old Soldier, by Thomas Aird; a poetical effusion. 8. Results of Revolution in Europe; an instructive review of the events of the last four years, with a discussion of the present state of Great Britain, and the means to be adopted for the necessary defences against foreign aggression.

HARPER'S MONTHLY MAGAZINE for March, has been issued. The most prominent feature is the commencement of another of Mr. Abbott's charming Franconia stories, with numerous illustrations. The Recollections of St. Petersburgh, are very interesting. "My Novel," is reprinted from Blackwood for February. The Editor's Table is occupied with an elaborate synopsis of the Census returns and the past growth and relative progress of the population of the United States. The Summary of Foreign and Domestic Intelligence is copious and well arranged, but the Editor has been mystified into giving the pretended "Rat and Owl Fight" at Paris as a veritable piece of history. In justice to the French and English whose names were mentioned as connected with the affair, it should be stated that it was only a "*canard*" or Parisian hoax.

We have received Nos. 400 to 407 of Littell's Living Age. Among the many excellent selections we can only mention at present, the Life of Mary, Queen of Scots, and that of the pirate Lafitte, each of which is good in its way.

MR. PRESCOTT'S CASE.—We devote a large portion of our paper to an full report of this important case. Our readers will hardly believe that all the evidence is given in this number!!! a more complete break down of a *persecution* was never witnessed. We are not able to say more this week, but shall find time hereafter.

TO CORRESPONDENTS.

I. C. H., shall have an early Insertion.

A Correspondent is informed that *one* underscoring denotes *italics*, and TWO capitals.

Granville. The papers are regularly mailed on Thursday as usual, from this office. The fault must be elsewhere.

E. B. D. came too late for insertion this week. We should like to have the name of the writer.

A. M. (not our poetical friend) in our next, though the insertion is contrary to our rule in such cases.

Unity. We really have no room for such trash.

Married.

In Trinity Parish, Pittsburgh, Pa., on Wednesday evening 3d inst., by Rev. Joseph P. Taylor, of Christ Church, New Brighton, Edward M. Yard, U. S. Navy, to Josephine, daughter of the late Oliver Ormsby, Esq.

Extra Services During Lent.

[We put these services on the 3d page, that we may give notice of the changes to the latest moment.]

ST. PAUL'S CHAPEL.—Wednesdays, 10 A. M., and 7½ P. M., with Sermon. Fridays, 10 A. M. and 4 P. M.

ST. JOHN'S CHAPEL.—Daily, 10 A. M, and 4 P. M.

EMMANUEL CHURCH.—9 A. M. and 4 P. M., except on Saturday afternoon.

CHRIST CHURCH.—Services during Lent on Wednesday and Friday mornings, at 11 o'clock. On Friday evenings, at 7½ o'clock.

CHURCH OF THE HOLY COMMUNION.

Daily Service, 8½ A. M., and 6 P. M., except on Wednesdays and Fridays, when Evening Prayer with Lecture is at 7½ o'clock. Also a collection on Friday evenings for the poor.

Sundays, Morning Service, 8½ o'clock; second service, Litany and Holy Communion at 10½ o'clock, A. M. Evening Service at 3½ o'clock.

On Saints' days, second service, with lecture and offertory for the poor, at 11 o'clock, A. M.

LENT LECTURES, Grace Church, Brooklyn Heights, A. D. 1852.

Wednesday, March 17.—*Baptismal Vow.* REPENTANCE. Gal. v. 24. Renouncing the flesh.

Friday, March 19.—St. Matt. ix. 18-26. MIRACLE. Raising the daughter of Jairus to life.

Notices.

BISHOP PHILANDER CHASE of Illinois, is anxious to recover copies of all letters written by him, other than those on ordinary business, since the year 1844. Any persons having such, will confer on him a great favor by sending them directed to Robinsnest, Peoria county, Illinois: and in every case, when desired, they shall be returned after copying.

Church papers will please insert this notice.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular monthly meeting of the above Society, will be held at 59 Bond street, on Thursday evening next, the 18th instant, at 7½ o'clock.

THOS. P CUMMINGS, Rec. Sec.

NEW YORK. The Standing Committee of the Diocese of New York have requested the Right Rev'd CARLTON CHASE, D. D., Bishop of New Hampshire, to perform Episcopal Services in the following Churches, during the ensuing Spring. The Bishop may be expected in the several Parishes on the days specified in the annexed list. Applications for additional Services may be addressed to the Secretary.

By order of the Standing Committee,

WILLIAM BERRIAN, President.

BENJAMIN I. HAIGHT, Secretary.

New York, Feb. 4, 1852.

MARCH.

3d Sunday in Lent, 14, a. m. St. Mark's, Williamsburgh.
p. m. St. Paul's, "
4th Sunday in Lent, 21, a. m. St. Ann's, Brooklyn.
p. m. St. Luke's, "
e. Holy Trinity, "
Feast of Annunciation, 25, e. St Mary's, New York.
5th Sunday in Lent, 28, a. m. Holy Comforter.
p. m. Holy Evangelists.
e. St. Luke's.

Communications for the Bishop of New Hampshire, after the first of March, may be addressed to the care of the Secretary.

MISSIONARY COMMITTEE.

Such of the Missionaries as may not have made their Annual Report for the past year, are respectfully requested to forward the same. The committee will meet on Tuesday, the 16th inst.

THOMAS C. BUTLER, Secretary.
20 John Street.

ST. GEORGE'S CHAPEL.

Strangers visiting the city, and transient and permanent boarders, either at the hotels or in private families, are respectfully informed that St. George's Chapel, corner of Beekman and Cliff sts., is open for divine service three times on each Sunday during Lent, viz. 10½ A.M., and 3½ and 7½ P.M.

CHURCH CHORAL SOCIETY.

The weekly meetings of the Society for practice will be held on Monday instead of Wednesday evenings, during Lent and in Easter week.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

FREE CHURCH OF THE HOLY MARTYRS, Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

G C, a bundle of clothing; R S, ditto; F O, 2.

The missionary in charge of this destitute station, is obliged to call for help once more. The applications for relief though not so numerous, are yet frequent; many of them cannot be attended to, for want of means.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Mar. 8 1852. 308 Broome St.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

Mrs L Baker 5.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.
March 8, 1852.

THE POOR.
ST. SIMON'S GERMAN FREE CHURCH.

The undersigned gratefully acknowledges the receipt of the following donations for the poor.

John D Wolfe, Esq 25,

Donations will be thankfully received, and may be left with Messrs. Stanford and Swords, 137 Broadway, or with

THOMAS COOK.
276 Houston St.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 3d inst.

Matthew S Marsh, Lancaster, Cass co, Ill don 5. Subscribers: Josiah Collins, Cool Spring, N C 2; Murray Hoffman 3; John S Dewey, of New Haven, to constitute him a life member 10.—20.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, March 10, 1852. 20 John street.

Advertisements.

DAILY GOVERNESS.

A Young Lady, capable of instructing in English, French, and Music, is anxious to engage as Daily governess in a family, in New York, to teach children, between the ages of six and twelve years.

Address "M. L. C." Bound Brook, New Jersey.

mar 13-3t$

To Parents.—An experienced and accomplished teacher wishes employment, for two or three hours daily, as private tutor. He is well qualified to give instruction in French, Spanish, Latin, Bookkeeping, the English branches, and Music. For further particulars, address "Tutor," at the office of the Churchman.

Reply to Bishop Doane.—A few words in answer to the attack made by Bp. Doane, on three Bishops and four laymen in his "Protest, Appeal and Reply," just published and for sale by

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

Who have also for sale Bishop Doane's and the Rev. Mr. Stubb's pamphlets.

NEW YORK AGRICULTURAL WAREHOUSE AND SEED STORE.—Plows of a great variety of Patterns, Harrows, Rollers, Corn planters and Seed Sowers, Cultivators, Reaping and Mowing Machines, Horse powers, Threshers, Fan Mills, Wagons, Carts, Hay and other Presses, Grain Mills, Shovels, Spades, Scythes, Rakes, Hoes, and all other Farming Implements in use in the United States.

Horticultural Implements: — Pruning Axes, Hatchets, Saws, Chisels, Knives and Shears, Lawn and Garden Rakes, Scufflers, Spades, Forks, and Hoes, Garden Engines, Syringes and Water Pots, Seed-sowers of various patterns, Hand Plows and Cultivaters, Transplanting Trowels, Grafting Tools, &c., &c.

Garden Seeds.—The choicest kinds of imported early and late Peas, Beans, Sugar Beet, Belgian Carrot, Parsnip, Melon, Squash, Pumpkins, and a great variety of all standard Seeds.

Guano.—The best Peruvian. Also Bonedust, Poudrette, Plaster of Paris, and Phosphate of Lime.

A. B. ALLEN & CO.,
m 13-3t 180 & 191 Water Street, New York.

Racine College.—The Rev. Roswell Park, D. D, President elect of Racine College, recently chartered by the Legislature of Wisconsin, desires to address the friends of religious education in behalf of this infant institution, at the lecture room of St. Bartholemew's Church in this city, on Thursday evening the 18th inst. Having been requested by the board of Trustees to act as their agent in soliciting further endowments in addition to what the citizens of Racine have already very liberally contributed, for the establishment of an Episcopal College in Wisconsin.

LITTELL'S LIVING AGE, No. 409, 12½ cents.

CONTENTS.

1 The Doctrine of Non Intervention *British Quarterly Review.*
2 John Jay, on the "Farewell Address," *Life of John Jay.*
3 The Messenger, *From the Danish.*
4 On White Lies, *Christian Observer.*
5 The French Usurper.—His Ball, *Spectator.*
6 Past and Present Legislatures of France, *Do.*
7 The Ministry and the Press, *Times.*
8 Plays and Dances for Charity, *Do.*

With poetry, short articles, and notices of new books.

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"All who read him are charmed with his beauty, tenderness, earnestness, eloquence and nice discrimination in exposition. No man can read them and not feel their power stirring the depths of spirit. Perhaps there are no written sermons in our language which are better calculated to produce impression on those who peruse them.—*Methodist Protestant.*

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Church Publishing House
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A Teacher Wanted, in a Classical and Mathematical School connected with the Parish of Zion Church, Sandy Hill, N. Y. The annual income of the School has ordinarily been between four and five hundred dollars. A Candidate for Holy Orders is desired, a Churchman required.

For particulars, address the Rector of Zion Church, Sandy Hill, N. Y. Mar 6,-4t

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THE use, *rent free*, of a large double country-house, with offices and convenient out-buildings, and enough land for Paddock and Garden, beautifully situated in one of the Northern counties of the State of New York, in a flourishing village, where there are good roads to large towns, within moderate distances in every direction, and not more than twenty hours travel to the city of New York, will be given to a Clergyman who will establish in it a CHURCH BOARDING SCHOOL, either for boys or girls. There is great want of such schools in that vicinity, and in consequence a number of children are sent thence to distant places for their education. The advertiser, (who does not reside in that part of the country,) only requires to be satisfied that the applicant is qualified for, and has the means to carry on, the business. It will be expected of him that he will aid the neighboring Clergy as much as the chief object of his settlement there will permit, in the establishment of a Church in the Village, and in ministering to the people of the district; there being no Church nearer than about five miles; but provision has been made for the erection of one at that place. Apply at the office of the Churchman. mar6 tf

THE FRENCH LANGUAGE.

NEWMAN & IVISON, No. 199 Broadway, New York, invite the attention of Teachers and Students to FASQUELLE'S FRENCH COURSE,

A new method of learning the French Language embracing both the *Analytic and Synthetic modes of Instruction:* being a plain and practical way of acquiring the art of Reading, Speaking, and Composing French. In the plan of Woodbury's Method with German. By LOUIS FASQUELLE, LL. D., Professor of Modern Languages in the University of Michigan. Second edition. Price, $1,25.

From Prof. George Bush, D. D.

The theoretical and the practical, the principle and the application, the doctrine and the illustration, are most skilfully blended in the execution of this work.

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It combines all the best peculiarities of the Ollendorff system, with the old system of the Grammar, and makes the progress of the pupil both easy and sure.

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I am highly pleased with this work. Like a wise workman, the author has brought into one book the excellencies both of the *new* and *old* method.

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This book presents every facility the French learner can ever reasonably hope for.

From the Literary World.

Our author takes up the subject of the French tongue with the zeal of an enthusiast. Its classifiaations are minute and pains-taking. The exercises are abundant, and of a practical character.

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We never saw a more finished treatise on that polite language, than this now published from the pen of Dr. Fasquelle.

From the Detroit Free Press.

It seems to us most decidedly superior to any work of its kind ever published.

"FASQUELLE'S FRENCH COURSE" contains 500 pages, is printed on superior paper, and bound in the most tasteful and substantial manner.

Teachers who wish to examine the work with a view to introduction, will be furnished with a copy free of expense, by their sending Post-office stamps to the amount of 40 cents to prepay the postage.

NEWMAN & IVISON, Publishers,
199 Broadway.

We have also in press, and shall publish soon, a school edition of "*Les aventures de Telemaque fils d'Ulysse, Par Fenelon,*" with Notes and Explanations of the most difficult words and passages. By LOUIS FASQUELLE, LL. D., Professor, &c., &c. In one vol., 12mo.

mar6, 2t NEWMAN & IVISON.

IN PRESS, and shortly to be published, a "TRACT FOR THE TIMES." By the Rector of St. Marks, Malone.

Also, by the same Author,

AN EARNEST PLEA, addressed to all Christians, and especially to those in communion with the Church of Christ, for the speedy foundation of a mission to the dense poor of New York, to be known as the Collegiate Mission of St. Augustine. 3t$

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of

HUDSON & SMITH,
No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th-tf

AZTECS.—Corner of Broadway and Leonard Streets.

These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 11 to 1 and from 7 to 9 o'clock every day. Tickets 25 cents Children half price. Jan 31—3m

FREYTAGIUS' ARABIC and LATIN LEXICON, 4 volumes, quarto, handsomely bound in cloth with Russia backs. On exhibition at the Church Depository, 20 John st., Daniel Dana, Jr., agent. This book is as good as new. It was the property of the late Rev. George W. Fash, of Williamsburgh, and will be sold low.

Feb 14-6w-f.

THE HOLY WEEK, or the Passion of our Blessed Saviour, (with a supplement for Easter,) taken from Dean Stanhope's paraphrase and comment on the Epistles and Gospels used in the Liturgy. pp. 241. London, published by the Society for Promoting Christian Knowledge, 12mo, calf, price 50 cents.

"It may not be unnecessary to guard against such an imperfect apprehension of the contents of this little volume, as would restrain its use to the season for which it is primarily intended — those last days of Lent, which in the ritual of our Church and the practice of many of her members are in an especial manner sacred to the consideration of our Blessed Saviour's Cross and Passion."

For sale at No 20 John street, up stairs.

feb21-7t D. DANA Jr., agent.

COLLEGE OF ST. JAMES, Washington County, Maryland.

The second term of the current session begins on Monday, March 1st. Applications for the admission of pupils or for fuller information, to be made to the Rev. John B. Kerfoot, D. D, Rector, College of St. James, P. O., Maryland. Whole charge for board, tuition, &c., &, for the academical year, in the College or Grammar School, two hundred and twenty-five dollars. f14-8w

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Sept 6, 1851—1yr$

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An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combiuation of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

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Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits. For sale by

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jan 3,—6m 21 Park Place.

P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41

Total for the month, 108

Whole number of policies issued by the Company, 7753

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

Poetry.

From the Banner of the Cross.

Lenten Thoughts.

On our Saviour's dying words:

"Father, forgive them, for they know not what they do."

Our mother's festive voice is hushed: and now, with reverential mien,
She bids us cease our Christmas songs, and lay aside our wreaths of green:
She calls us off from Bethlehem, and veils Epiphany's bright star,
To lead us up to Calvary, where Jesus' pains and sorrows are.

She bids us stand beneath the Cross, to catch His dying words of love;
The plaintive tones we there may hear, the very hardest heart will move;
'Tis superhuman woe we see;—'tis suffering divine we view;
'Tis God's own charity that breathes "Forgive, they know not what they do."

Let us embalm the heavenly word, within our inmost heart of hearts,
Till by its blessed, loving touch, all harsh and angry thought departs;
And then with conscience clear from sin, our Mother's Litany we'll dare
To breathe before the Throne of Grace, and offer up through Christ, the prayer,

His Church has put within our lips, "That it may please Thee to forgive
Our sins and *ignorances*, Lord, and grant to us Thy grace to live
A holy life: Christ plead for us! and now redeem Thy promise true,
Pray for Thy erring ones in heaven, Forgive, they know not what they do!"

E. L.

Selected Matter.

From the Guardian.

The Bishop of Exeter and the Edinburgh Review.

We have not room here—nor is it necessary—to examine at length the answer which has just been published by the Bishop of Exeter to the attacks upon him in the new number of the *Edinburgh Review*—an attack which appears, upon a hasty glance, to be straightforward and complete. Nor shall we enter at all into the particular charges made in that article. But, apart from all particulars, that article is, in its general line, as a specimen of controversial breeding, remarkable.

The Bishop of Exeter has, as everybody knows, adopted a certain public course of action, as a Bishop of the English Church, some time past. He has thought it necessary to make a stand for a particular doctrine, thought by him and by others to be a doctrine of great importance, and to be the doctrine of the Church; and he has, in the discharge of that duty, as he considered it, carried on a trial before the Ecclesiastical Courts. He has, moreover, in defence partly of that doctrine, and partly of Church interests in general, lately held a Synod in his diocese. He promotes certain principles, writes vigorously for them, encourages their supporters, countenances institutions which they set up, and brings his diocese into active working condition, and, considering these times, into rather successful control, in sympathy with these views, as well as for general and practical purposes. Now, the proper course for any one to adopt who objects to this line of conduct in the Bishop, is to prove that it is erroneous; to show that he is mistaken in the doctrine and principles he maintains, and that therefore his activity in defence of them is to be lamented as mischievous. This is the fair mode of dealing with an opponent. He does something which you object to; you object to it, and give your reason.

But the reviewer in the *Edinburgh* has adopted another line, which he thinks more happy and more effective. The Bishop of Exeter has done something which he objects to, and therefore he vituperates the Bishop of Exeter for some other things which he did twenty years ago. This is the burden of the article. He rakes up some half dozen stories about livings and patronage, and parades them with minute details for the gratification of the scandal-loving public. His Lordship has his answer, and has given it; but we beg leave, putting the answer out of the question, to ask simply, what has this to do with the subject? What sort of controversy is this? Is it legitimate argument, or is it contemptible and puerile retaliation? Is it recognized warfare, or vague spite? We thought we lived in an age which prided itself on its superior mode of conducting religious controversy, and boasted of having superseded the abuse and invectives of former times, by moderation, courtesy, and the simple method of arguing the subject. But a Review which sets itself up as the leader in social and intellectual progress, and parades the civilization and science of the nineteenth century, now reverts to the rudest and most barbarous method of controversy—that of irrelevant personality. The reviewer will see the type on which his article is written substantially developed in any street or pot house row—"Don't you talk—I know something about you—you did so and so." It is the characteristic of the vulgar undisciplined mind to diverge for the smallest apparent advantage, and make a rush at the nearest retort, without regard to its relevancy. So that a contest forsakes almost immediately the department of reasoning for that of biography, and the most vivacious or most inventive memory wins.

But, besides raking up facts which would be irrelevant if they were true, the reviewer also imputes motives. Here is another ornamental specimen of his ethics as a disputant. Cultivated and philosophical controversy has long since discarded the imputation of motives as a wholly alien and incongruous proceeding. If a man's acts are bad, reprehend them upon their own ground: but what has one man to do with the motives of another, as distinguished from his acts? How do we know a man's motives? And, therefore, how can we make assertions about them without frivolity? The Bishop of Exeter's conduct in Church matters is pronounced to have been instigated by vanity, egotism, and love of notoriety. If he rejects Mr. Gorham—if he remonstrates with the Archbishop—if he holds a Synod—if he corrects an Archdeacon—it is because he wants to be talked about and be before the public. He is a slave to the empty love of distinction, and his motives are of the worst possible kind in everything that he does. But how is the reviewer to prove all this? Has he any ocular acquaintance with the Bishop of Exeter's soul, and will he report that he has seen all the motives at work in that metaphysical crater? If he cannot assert this, the Bishop of Exeter has a perfect right to say, "you know nothing about my motives, and therefore why do you make these assertions about them?" If the Bishop of Exeter chooses to say "you are wrong, Mr. Reviewer, my motives are good"; what can the reviewer possibly say in return but "no, they are not, they are bad." Does not the reviewer see this mode of controversy cannot issue, if an antagonist replies at all, in anything but an endless and stupid wrangling about a fact which neither the one nor the other can, in the nature of the case, prove either way, to any other's satisfaction except his own?

We might remark on the critical blunder of censuring the Bishop of Exeter as a violent, coarse and abusive writer. A critic, who forms such a judgment, can hardly know the difference between one style and another. The Bishop of Exeter knows how to bring the most severe and biting sarcasm within the regulations of controversial etiquette and courtesy. But to censure him as if he were a wild Irishman, abusing everybody and everything, is simply to show that the critic does not understand him.

But, apart from all particulars of charge or criticism; we cannot but protest against the whole form of controversy as a corrupt and illegitimate one, a gross violation of those rules by which controversy should be regulated, and which modern times profess especially to enforce. It is the duty of all who represent in any way the interests of society at large—and public journals do this—to notice such a breach of controversial law and decency when it occurs; to mark for general censure the appeal to personalities on public questions, the attempt to counteract a public man's present line of action, by raking up all the scandal of his previous life.

From the Spirit of Missions.

Church of England Missions.

(From the last Quarterly Publication of the Society for Propagating the Gospel.)

DIOCESE OF NEWCASTLE, NEW-SOUTH WALES.

Extracts from a letter of the Bishop of Newcastle, dated Sydney, May 28, 1851.

"Your letter informed me of the intention of the Society to celebrate its Third Jubilee by some special acknowledgment of God's providential guidance and protection. Most sincerely do I agree with the Society, that its completion of one hundred and fifty years of labors in the great cause for which it was incorporated, is a fit occasion for manifesting our cordial and united sympathy in that cause.

"To-morrow, which is Ascension-day, I leave Sydney in the Mission ship for Auckland, where I shall be joined by my dear brother, the Bishop of New Zealand; and we then proceed, as the two Missionary Bishops of the Australasian Board of Missions, on our first united Missionary voyage, to visit, and survey, and, by God's blessing, in some degree to evangelize, the many groups of islands in the Western Pacific.

"This Missionary voyage will occupy about five months, so that the 16th of June will have passed long before I return to my diocese. Be assured, however, that as soon as I return I will take immediate measures to bring before the members of the Church in my diocese the subject of the Society's commemoration; and will call upon them, by united thanksgiving, and prayer, and alms, to testify their sense of the many benefits and blessings which they have received through the instrumentality of the Society. On the eve of my departure on a Mission of some difficulty and danger, I have labored to leave everything so arranged in my diocese, that should it please the Lord to appoint that I should not return to it, my successor might find records of all that I have done, or arranged to do, for the advancement of the Church and the furtherance of the Gospel. On one subject, however, he would find no record of what has really and truly existed,—namely, my feeling of veneration and gratitude towards the Society, for the great benefits it has conferred upon this Colony.

"My long silence, my long neglect in communicating with you, has often given rise to feelings of regret, and I would desire to-night to wipe away this cause of self-reproach, as far as the time at my disposal will permit.

"Many times during the three years which have elapsed since I arrived in my diocese, I have been on the point of writing to you; but the years which I have passed here, have been truly years of anxiety and toil; and my time and thoughts have been almost incessantly occupied with the business and duty of the hour.—You know accurately, perhaps, the extent of my diocese is eight hundred miles of coast from north to south, and is seven hundred miles, stretching inland from east to west; but of its ruinous depression and religious destitution you can have formed no adequate idea The state of universal bankruptcy; the heavy debt hanging over every finished Church; the number of Churches just begun, and then, in anger or despair, left us monuments of past folly; the vast districts of my diocese left without the ministrations of the Church, or the sound of the Gospel; and the confirmed habit in the members of our Church of depending for everything they want on the Government or the Bishop, after the Government fund had been long appropriated and exhausted, and the resources of the Bishop had almost entirely failed:—these things were, indeed, sufficient to fill the most resolute mind with anxiety and alarm.

"My first work was to find out the extent of existing evils, and probe them to the bottom.—For this purpose I have visited every part of my extensive diocese, journeyed and preached where no minister of the Gospel has ever been heard or seen before: and my visitation rides on horse-back have been very frequently two, three, and five hundred miles; once one thousand, at another time one thousand two hundred, and last year, one ride to the extent of one thousand five hundred miles with the same horses.

"Having thus gained an accurate knowledge of the existing evils, and the most pressing wants, I began to act on the principle which, both as Presbyter and Bishop, I have ever laid down for my guidance in my ministerial duties—the aiming at real, and sound, and lasting, though distant good, however unnoticed my labors might be.

"Thus in three years I have, by encouragement and assistance, freed every Church from debt; feelings of disappointment and anger have been turned into delight and gratitude, by the completion of works which had been given up in despair; and above all, throughout the whole peopled portion of my diocese, extending about five hundred miles in length, and from two to three hundred miles in breadth, the Gospel is now preached, and the sacraments administered, by the clergymen whom I have appointed.

"In three years, fifteen have been appointed to their several districts; and of these fifteen, eleven have been prepared and ordained by me, and four have come from England, having been educated at our English Universities, and ordained to English cures. Upon the training of the eleven whom I have ordained, I bestowed the greatest pains, and have continued my influence and guidance by constant communication and correspondence, up to the present time: and the happy result has been, that we are all working together with one heart, and mind, and spirit.

By looking at my statement of accounts you will see, that after this year, the only annual grant or certain assistance which I shall derive from England, is the annual grant of the Society, to the amount of three hundred pounds for Missions beyond the boundaries. Let me contrast with this aid the responsibility which I have been willing to incur, in reliance on the scriptural statement, that they who preach the Gospel, should (and in some way or other will be enabled to) live of the Gospel. Whenever I appoint a clergyman to a district which has not a Government stipend, I appeal to the members of the Church in that district, and lay before them the necessity of contributing to the support of their minister: and I further appeal to the members of our Church in all the old-settled districts, which have a minister's stipend provided for them from Government funds, laying before them the Christian duty of bearing one another's burdens; and urging the claim not only of charity, but of justice, which should induce them to assist in the support of clergymen in the destitute districts. Again and again have I made these appeals, and they are now beginning to meet with some response; but in the meantime I am obliged to guarantee to the clergyman the small sum upon which he is to live.

"To meet the large responsibility thus incurred to the amount of one thousand four hundred and thirty pounds per annum, I have, after this year, only the three hundred pound grant of the Society to depend upon, besides what I can spare from my own income: and I can assure you that the extent of this responsibility sometimes weighs heavily upon me. Still I am rousing by degrees throughout my diocese a strong feeling of brotherhood among the members of our Church, and in many of the old-settled districts the half of the offertory collection is cheerfully appropriated to the support of clergymen in the destitute districts.

"May I not, however, confidently hope that the Society will be willing to render me increased aid, after the close of this year? There is none of the Australasian dioceses so extensive as mine, none so depressed with poverty and debt. May I not then expect that the present annual grant of three hundred pounds, the only aid which I receive from the Society, will be generously and cheerfully increased? It is my anxious desire to persuade the members of our Church to supply their own spiritual wants, because I am convinced, that it is more blessed to give than to receive;—but if the Church in my diocese is to retain its present footing; and much more, if it is to advance and extend itself, as I sincerely hope it will, for a time more assistance must be afforded to it.

"From my letter, which is printed in the report of the *Newcastle Church Society*, you will learn, that I hope during my Missionary voyage to draw up some short notes or journal of my journeys and labors since the beginning of my Episcopate. If I am able to effect this purpose, I will send the manuscript to you, that you may make what use you like of it. And I believe you may expect from the Bishop of New Zealand some valuable observations on Missions generally; and perhaps a narrative of events in this particular voyage."

RESCUE FROM THIRST BY A PIGEON.—It is impossible for fireside travellers to more than guess at the joy of expected rescue from death which the movements of an Australian pigeon can inspire. Captain Stuart's narrative of such an event is touching and unaffected. "None," he says, "of the horses could eat except Traveller. The others collected around me, as I sat under a tree, with their heads over mine, and my own horse pulled my hat off my head, to engage my attention. Poor brute! I would have given much to relieve him, but I could not. We were all in the same distress, and if we had not ultimately found water, must have perished together. Finding that they would not eat, we proceeded onward. At the head of the valley, Traveller fell dead We made for the spot where we had expected to relieve ourselves and horses, but the water was gone. Mr. Stuart poked his finger into the mud, and moistened his lips in the water that filled the holes that he had made, but that was all. Our fate seemed inevitable, when suddenly a pigeon topped the sand-hill, being the first bird we had seen—a solitary bird. Passing us like lightning, it pitched for a moment, and for a moment only, on a plain a quarter of a mile from us, and then flew away. It could only have wet its bill, but Mr. Stuart marked the spot, and there was water. We were saved!"—*The Dovecot and the Aviary.*

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Feb. 1852—oam

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Nov. 15.—tf

Published and for sale by

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Union Primer - - per hundred,	$2 00
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"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child; but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

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PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
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ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N.J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tl REV. P. L. JAQUES, Rector.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851—tf

$1,381,008 64.

STATEMENT OF

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,

On the First Day of January, 1852.

Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28—tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For farther particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

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Church Publishing House.
1y 139 Broadway.

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EDITED BY THE

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It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

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—TERMS.—

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